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Speeches

Their Preparation and Their Delivery

By

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After Dinner Speeches

How to Make Them

CHAPTER I

INTRODUCTORY

IN the Ingoldsby Legends, there is a description of the monks, belonging to a certain order. Thus:

*"Ne'er suffered to speak, think only in Greek,
"And subsist as the bears do by sucking their paws."*

By contrary, this quotation bears on the art of after-dinner speaking. By contrary indeed! For the company with which we are concerned is by no means silent, according to the discipline for the monks, nor does it do its thinking in Greek. Rather, it does little thinking in any language — as little as possible, and instead of the melancholy

AFTER DINNER SPEECHES

travesty of eating by which monks and bears seek to assuage the pangs of fasting, our fortunate assembly is filled to repletion with the best of food.

The final statement is of fundamental importance in our consideration of post-prandial oratory. The characteristic quality of such oratory is determined by the mood of those listening to the speaker, and the mood itself is the product of the meal. When persons have dined well, the activities of digestion make a special demand on the blood supply. In consequence, less blood circulates in the brain, and intellectual energy diminishes. The whole result is a sense of well-being, in which mental effort would prove irksome, but which is agreeably disposed toward the lighter forms of entertainment.

It is, then, for very positive and material reasons that the art of after-dinner speaking must be considered quite apart from oratory in general. The orator for more serious occasions must depend primarily on an intellectual achievement, if he is to make any

INTRODUCTORY

success worth while. He must present an orderly discourse, justified by sound reasoning. Without this logical basis of argument, his persuasive skill and verbal eloquence are barren things. The after-dinner speaker, however, is confronted with a wholly different task. It may be asserted, in fact, that his entire duty is to entertain. The hour following on a feast is not a period for instruction or edification: it is a period for enjoyment, pure and simple. Let the emphasis be on that word "simple." Simplicity must be the keynote of the entertainment offered by the speaker. Here is no place for complexities, for the intricacies of genius in argument. Whatever is said must be of a sort that the hearers may follow fully without any least suggestion of mental strain. When the speaker compels his listeners to concentrate their minds in an effort to think deeply, he interrupts the pleasant processes of digestion, and that interruption reacts emotionally on his audience, so disagreeably that both the speech and speaker are dis-

AFTER DINNER SPEECHES

liked. The brilliant idea, the tremendous appeal, the erudition of the scholar should be rigorously barred from this interval of relaxation, ease and goodfellowship. The talk, whatever its theme, must be harmonious to the spirit of the occasion, or it will be a failure.

Perhaps the one word that may best characterize the quality to be sought for this form of speaking is geniality. This is well illustrated in the person of Chauncey M. Depew, whose ability as an after-dinner speaker was of the highest order. His geniality was always distinctive, in both manner and words. It is a lamentable truth that such geniality is often lacking. Its absence means an address from which the reputation of the speaker and the patience of his audience alike suffer. The man with a message must not rant it after dinner. Here is no place to parade the atrocities in Armenia, or to recite statistics that prove the salvation or damnation of this or that. The response of the listeners to these, and the like, at such a time, will be either scowls or yawns.

INTRODUCTORY

It is evident, at the outset, that the requirement of geniality involves in itself as well simplicity, to which reference has already been made. For geniality demands simplicity as an essential to its character. The pompous man is never truly genial, however hard he may try to show himself in that aspect. Similarly, the pompous manner is fatal to the success of the after-dinner speaker since it renders geniality impossible. The necessary geniality is merely the sense of well-being within one's self extended outward into unity with the happy mood of the company as a whole. The speaker must show that he is at ease, that he is contented with things in general, with himself and particularly with his company. Such geniality is not difficult of attainment, for simplicity, sincerity and practise are the only essentials.

One who is ambitious to achieve a reputation as an after-dinner speaker must appreciate thoroughly the nature of his undertaking. It is not his duty to prepare a serious oration and to deliver it with fire and passion; his

AFTER DINNER SPEECHES

part is merely to entertain; to that end he should devote all his resources; and according to the measure in which he entertains so will be the measure of his success. He need not limit himself to froth and frivolity, but he must limit himself rigidly to the purpose of entertaining, and of entertaining only. There may be crumbs of information, of learning, of sentiment, just as there may be caraway seeds in a loaf of rye bread, but these must be no more than scattered crumbs. It must be borne in mind constantly that the occasion for such speaking is a festive one. The audience has satisfied its physical cravings, and is in a condition of placid contentment, which will resent any serious disturbance, but will welcome a gentle mental fillip as a subtle *sauce piquant* to the feast. Savages have always taken their food very seriously. Civilized man tends to do the same. When a really hungry person sits down to eat, conversation is a nuisance. To mingle dining, dancing, prima donna, and worse, is a present-day absurdity. In baronial halls of an earlier

INTRODUCTORY

age, where there was mighty feasting, talking was usually taboo until the food had vanished. Afterward, came speeches of welcome to visitors at the board, and their responses, boasting narratives of individual exploits, toasts to beauty, all the varied expressions of man as a social creature. Human nature remains much the same throughout its countless guises. The breaking of bread together, the sharing of salt, which has always been sanctified in some measure among primitive peoples, avails something still in the more cultured world of to-day. Ordinarily, some degree of fellowship at least is created among those who sit together to eat, simply from the fact of such association. The effect is enhanced when the gathering is made a particular function of importance. The time is one for material enjoyment of a wholesome sort. That enjoyment brings the assembly into a receptive state, in which there is readiness to welcome a final, finer pleasure to be afforded by a speaker whose art is of a sort to satisfy. The orator who realizes

AFTER DINNER SPEECHES

fully the meaning of this mood in his audience responds to it, and exercises his arts of entertainment in an address primarily simple and genial, afterward distinctive and diverting according to his individual ability.

CHAPTER II

SIMPLICITY

THE after-dinner speaker should at the outset recognize the virtue of simplicity in his art, and endeavor persistently to make it an attribute of his own. This simplicity is of a fundamental sort, and it should be extended specifically in three applications. The first of the three has to do with the manner, generally considered, of the speaker, while the second and third are concerned respectively with the language employed in the address and the substance — in other words, the form and the idea.

Now, as to the manner of the speaker. This includes his personal appearance, in so far as it is within his control; his bearing, facial expression, position of the hands, and the like; in fact, everything that goes to the

AFTER DINNER SPEECHES

making up of appearance and demeanor. And just here it is to be noted that the instructions concerning simplicity must be of a negative, rather than a positive character. It is well enough to declare that the speaker must assume an easy and graceful posture. But it is more difficult, if not quite impossible, to describe in detail what constitutes an easy and graceful posture. It is safe to urge that the position assumed be a natural one, in order to avoid the effect of self-consciousness and evident artificiality. But along with this, we must give particular counsel of the negative kind, directions as to what should not be done. Thus, the attitude, though natural, should not be slouchy. The speaker should be at pains to stand erect, with head held well up. He should not stoop, or let his head fall forward, or leave his eyes down-cast. He must show by a certain dignity in his pose his appreciation of the fact that for the moment he is the object of interest to the company. An awkward, listless or bored air would evidence a lack of respect, and of

SIMPLICITY

itself create a preliminary prejudice against the speaker. The hands should not be thrust into the pockets. They should hang loosely at the sides. Even the thrusting of one within the breast of the coat is to be deprecated. They should not be permitted to rest on the table; there is too much likelihood that if thus placed the fingers will presently begin to toy with anything that chances to lie within reach. When the nervousness of a speaker is such that he cannot readily control the movements of his hands, he may clasp them behind his back, and thus hold them in order. He should take care also to avoid resting his hands on the back of his chair. Besides the awkwardness of this posture, it leads almost invariable to a jiggling of the chair in a manner that might be highly interesting if done by spooks at a seance, but can only unpleasantly distract the attention of the speaker's audience. In this connection, it should be pointed out that a posture of ease and dignity can be held only when there is no excess of self-consciousness, and such

AFTER DINNER SPEECHES

excess of self-consciousness is escaped simply by fixing the attention on the speech itself. A real concentration maintained throughout on his discourse will save the speaker from any embarrassing consciousness of himself.

Just as the posture should be one of dignified simplicity, so should the method of delivery. Here, again, negative directions are important. There must be no ranting. The voice should be moderate, of no more volume than is necessary for distinctness. There should be no tricks of delivery. Oratorical variations of pitch and inflection are to be shunned. An ordinary conversational tone suffices. The only change from the usual manner of talking should be in an increased distinctness of enunciation, and, of course, particular care in the proper formation of every phrase and sentence.

It should be observed in this connection that the tendency of present-day oratory of the more serious sort is distinctly toward the same simplicity. Within recent years, there has come an essential change in the methods

SIMPLICITY

of the best public speakers. The spread-eagle style of speechmaking still survives, but it is to be found chiefly in more remote communities, where traditions are difficult to overcome, and the populace demands of the orator a turgid rhetoric delivered with all the vocal and gesticulatory embellishments of fiery eloquence. But the ablest speakers in the chief centers of our civilization prefer a simpler fashion of address, and rely chiefly on the clearness and power of the argument presented. Thus, while discoursing on the gravest themes, they approach in manner that which has been described as especially suitable for the after-dinner speaker. The chief difference lies in the quality of geniality, concerning which there will be some discussion in the chapter following. The genial quality, which is essential to the successful after-dinner speaker may, or may not, distinguish the mode employed by the more serious orator. But the after-dinner speaker may find a real satisfaction in the trend toward simplicity of all oratory. For by so much as he is able

AFTER DINNER SPEECHES

to attain skill in the lighter kind of speech-making, he actually is preparing himself for success in the more pretentious style of oratory. The distinction between the two in the matter of manner was most marked in the past, but to-day the difference is slight, and any excellence acquired in the one is easily to be transferred to the other.

The third application of simplicity is to the thought presented in the speech. It is to be remembered that the audience is engaged in the task of digestion, and these agreeable physical processes should not be unduly disturbed by violent appeals on the part of the speaker to either the emotions or the intellect. The single exception has to do with humor, which seems to stimulate agreeably the digestive action, and due attention will be given to this fact later on. For the present, our concern is with the necessity for simplicity in constructing the outline of the address. There should be nothing in the least difficult for the audience to follow. Intellectual subtleties are not for such an oc-

SIMPLICITY

casion. Indeed, the speech must be absolutely free from anything calculated to tax the brains of the listeners. Once thoroughly appreciated, this fact greatly lightens the task of preparing the after-dinner speech. The novice (some who are not novices commit the same fault) is likely to strain his mental faculties in an effort to assemble ideas of an impressive sort. He fancies that his address should contain something remarkable in order to impress his own ability upon his hapless hearers. He therefore cudgels his wits to find ideas such as he deems worthy of himself and of the occasion. By so much as he succeeds in this undertaking, his speech becomes ponderous and tedious. He should, on the contrary, select a simple idea fitting to the occasion and after this selection has been made, he should determine an equally simple way of introducing the topic, and of concluding it. As will be shown further on, this method is entirely adequate in all circumstances, and admits of endless variation as the need arises. In addition, there remains

AFTER DINNER SPEECHES

only the matter of embellishments. Particular attention will be given to this phase of the subject in a subsequent chapter under the heading of "Wit and Humor."

When it so happens that a person absolutely without experience is required to make a speech, he is prone to be nervously apprehensive of making an ignominious failure. Yet, he need have no such fear. In the first place, he may comfort himself with the realization that the audience will hardly expect any eloquence from such a maiden effort. And in the second place, the glibness of a veteran orator would be rather unbecoming, as well as unexpected, in the speech of one wholly inexperienced. The novice must not be unduly distressed over any embarrassment he may feel in an unfamiliar situation, since the company will appreciate his trouble and be sympathetic in his behalf. Moreover, the display of embarrassment is not unseemly in such cases. The hesitating speech is not only tolerated, but is approved and applauded. The single

SIMPLICITY

requirement is that there should be a speech. It is advisable that the beginner should exhibit conspicuously the merit of brevity in his address. In this wise, he makes the task the easiest possible for both himself and his hearers. It is better, too, that in his earliest efforts the speaker should not depend on extemporaneous utterances. After he has spoken in public a few times, he will acquire a fair degree of self-confidence, so that he may venture to leave the exact fashioning of sentences to the moment of speaking them, but in the initial attempts it will be expedient to write down a very short address and to memorize this perfectly. In subsequent speeches, it is often advisable to mingle the extemporaneous and the memorized. One of the most frequent faults in the extemporaneous speaker is a glaring inability to stop. It is a sad fact that innumerable admirable speeches are spoiled by rambling on and on long after they should have ended. The extemporaneous orator in his pride is eager to add a concluding sentence of particular

AFTER DINNER SPEECHES

power, and this sentence is always just beyond. He tries for it, and tries again *ad nauseam*. This error is most easily avoided by determining in advance the exact form of the final sentence or paragraph. When this has been memorized, the task of ending the speech ceases to be troublesome. It is only necessary to repeat the memorized bit, and then to sit down.

CHAPTER III

GENIALITY

WHETHER would succeed in the art of after-dinner speaking should take to heart his need of geniality as an attribute. The quality as it is meant here is of wide application, and it should persist without interruption throughout every address delivered. It must not be limited merely to externals, but it must be characteristic of all details in the speech itself and even of the substance of the thought.

Geniality must be conspicuous in the whole personality of the speaker. And it is just here that there is danger. The geniality must be real: an artificial assumption of a genial manner fails of its purpose. The speaker's appearance of cheery kindliness must come from a genuine feeling within him.

AFTER DINNER SPEECHES

It is true that the winning smile and beaming glance may be cultivated, and the ambitious orator should cultivate them assiduously. But he should be careful to cultivate as well even more diligently the genial mood for himself, of which smile and glance shall be the natural manifestation. Honest feeling carries a magnetism of its own that cannot be duplicated by any skill of hypocrisy. Moods can be controlled by an intelligent exercise of the will and faithful practise. The speaker should attain such a mastery over himself that whenever he rises to address an audience he actually experiences that feeling of geniality which is essential to his success.

It is obvious that the genial manner is requisite to an occasion of a festive sort. It is not so obvious that the genial quality should pervade as well the substance and the spirit of the speech. Too many speakers err in permitting wit to overcome kindliness. Laughter may be provoked by clever sarcasm and ironic personal allusions, but this

GENIALITY

sort of brilliancy provokes a certain distrust of the orator that reacts very unfavorably upon his reputation. Equal laughter may be excited by wit and humor that have no sting, that leave no aftermath of bitterness.

So, the speaker who desires a reputation of the best must see to it that the genial quality be not lacking in every sentence he utters. In a more intimate gathering, there is much opportunity for references to this or that person among the company and these by the exercise of ingenuity based on knowledge may be made very amusing indeed. But never at the cost of unpleasantness to one thus singled out. There must be no malice. Every quip must be founded in good nature, made inoffensive by kindness. The speaker will find here ample occasion for the exercise of discreet judgment. Most of us have our own pet foibles. Of some of these we are proud; of others we are ashamed. Allusions to the first please us, to the second distress us. The speaker may find excellent material in the first; he must scrupulously

AFTER DINNER SPEECHES

avoid any reference to the second. The condition of true geniality demands the entertainment of all, the enjoyment of all, not the amusing of some at the expense of others.

The point made here concerning the foibles of persons is to be extended still further in its application. The speaker must carefully avoid any topic over which the company is seriously divided in its opinions. He must bear in mind constantly that it is his part to grace a festive occasion. Nothing could be more tactless than to introduce a theme provocative of bitter feeling among his hearers. If he retains carefully in his consciousness the necessity for geniality, he will escape such errors of taste. Even where a particular subject has been assigned to the speaker, and this subject is one over which ill feeling exists, it is always possible by the exercise of ingenuity so to treat the topic as to render it harmless. In every instance, this method should be followed, or the speaker himself will suffer in the public estimation. Wit and humor are of vital

GENIALITY

importance to the genial effect of a discourse, as we shall point out in the following chapter. And both wit and humor may be savage and cruel, or they may be amiable and joyous. The amusement of the evil sort must be conscientiously excluded at all times by the speaker who is desirous of an honorable fame. But there are no bounds except those imposed by his own abilities as to the availability of that wit or humor which is free from any least trace of malice.

Let us now consider more extensively this most important phase of our subject.

CHAPTER IV

WIT AND HUMOR

WIT and humor are, or at least should be, characteristic of the after-dinner speech. The importance of this quality in the lighter form of oratory cannot be overestimated.

We have no concern with the rather difficult distinctions that may be drawn between wit and humor. As a matter of fact, definitions in this regard are usually rather confusing, if not inaccurate. It is enough for our purpose to realize that wit is dependent on an intellectual activity, while humor may have its source in circumstances. For example, there was a humorous situation when the cottage gate displayed an imposing sign: "Beware the dog," and there was nowhere any evidence of the alleged dangerous creature.

WIT AND HUMOR

But the absurdity of the situation was emphasized by wit when a passer-by rewrote the sign to read: "Ware be the dog?" It is pure humor in the story of the absent-minded professor who, on returning home is confronted by a new maid and is informed by the servant, unknowing his identity, that the professor is out. He thereupon sits down on the doorstep patiently to await his own return. Here simply the situation in itself is ludicrous. There is no intellectual activity involved. On the contrary! On the other hand, pure wit is displayed in a story that has to do with Choate in his younger days. On one occasion, he was engaged in trying a case in Westchester County, which lies adjacent to New York City. The opposing attorney referred to the "Chesterfieldian urbanity" of his adversary. Choate, in replying, spoke casually of the "Westchesterfieldian suburbanity" of the other lawyer.

It is often said that the pun is the lowest form of humor, but this allegation, like most generalities, is untrue. Actually, a pun may

AFTER DINNER SPEECHES

be good or it may be bad. The disfavor with which it is regarded is due to the fact that a punning habit is of all things tiresome. One guilty of this vice makes his plays on words in season and out of season with no care as to whether or not the idea presented be of an amusing sort. Yet in just this point is involved the value or the worthlessness of any pun. When the play on words presents an idea that in itself is diverting, the wit is admirable. When the verbal juggling offers no suggestion that is amusing, the pun is absolutely without excuse. There is excellent wit in the story told above of Choate, yet it is only punning. So, too, the merit in the story of the changed sign concerning the dog lies in the pun. But in each instance, the pun itself is of a kind to provoke laughter.

So much attention to the meaning of wit and humor is demanded as preliminary because of the vital part they must play in the success of an after-dinner speaker. The aspirant to honors in this field should make no mistake in regard to the prime need of ability

WIT AND HUMOR

to amuse his audience. Let him remember all that has been said concerning the requirement for geniality. The same argument reaches out with even greater emphasis to insist on the employment of wit and humor in every such address. We have to do with a festal occasion, and the spirit of that occasion is to be interpreted chiefly always by mirth. Pathos and tears are permissible for marriages and funerals, but they hamper digestion, and are totally out of place after dinner. The proper adjuncts to follow feasting are smiles and laughter. Ripples of merriment, or even more gusty cachinnations, help, rather than hinder, the digestive processes. It is for the speaker to employ all his arts toward amusing his audience, toward moulding their mental state to a well-being in harmony with the physical. It is sometimes asserted that the after-dinner speaker should by no means limit himself to funny stories, but should rather present a well-thought-out address containing serious ideas. Objection to humor as the chief ingredient in

AFTER DINNER SPEECHES

the discourse is based on a total misunderstanding as to the spirit of the occasion. There are opportunities a plenty for the presentation of serious ideas without lugging them to the banquet hall. The postprandial hour is solely for pleasure, not for heavy thought. The speaker must bear this fact in mind constantly, and never, by ill-timed gravity thwart the mood of the company. In consequence, he is to make his main reliance on wit and humor in every such address. Indeed, it is almost impossible for him to err by being too funny. It was all very well for Oliver Wendell Holmes to write a poem in which, after describing the ill effects of overmuch laughter by the printer's boy reading the author's verses, to assert that "since then I've never dared to be as funny as I can." The ambitious speaker need have one last qualm of fear in this regard. He may safely dare his utmost in the way of being funny, and by so much as he is successful in his efforts his fame will increase, and the demands for his presence will multiply.

WIT AND HUMOR

One who intends to make a habit of after-dinner speaking should devote himself very earnestly to the art of story-telling. For this, the first essential is an adequate supply of the stories themselves. There is, fortunately, no lack of these. Excellent stories are being told constantly by word of mouth, by the newspapers and in the magazines, of which many have a special humorous department. But, unless one has strained himself particularly to retain memory of the stories he hears or reads, and has grown skilled in recalling them at will so that they may be available whenever desired, he will do well in the beginning to make a business of remembering by means of notes and clippings. It is advisable for the tyro to employ a scrap book as a convenient and comprehensive aid to recollection. Whenever he chances on a good story in his reading, he captures it for his own by cutting it out and pasting it in the book. He will be astonished by the rapidity with which his collection increases in bulk, and likewise by the variety offered in the as-

AFTER DINNER SPEECHES

sembled tales. A few weeks of industry will supply a humorous repertory of no mean extent, and persistence in the practise will soon afford a sufficient stock for all possible occasions. It may be desirable, also, for the sake of convenience to include in the scrap book brief written notes of any good stories heard. This method has the advantage of simplicity, since all the material is gathered between the covers of a single book.

There should be no attempt at classification of the stories. And this for two reasons. The first reason is that any effort toward arrangement of the various anecdotes would seriously complicate the labor involved and render it onerous. The second reason is that no advantage is derived from such classification. This fact might easily be questioned by the inexperienced person, but actually it cannot be controverted. As a matter of fact, a true classification of stories cannot be made without repetitions to the point of absurdity. The essential character of any story lies in the

WIT AND HUMOR

application of it. Let us demonstrate this by an example.

A kindly old lady visiting the zoo was present at the feeding of the lions. She regarded the huge cats sympathetically, and at last ventured a question to the keeper:

“Isn’t that a very small piece of meat to give to the lions?”

The keeper answered with sincere politeness — of intention:

“Well, mum, it may seem like a very small piece of meat to you, mum, but it seems like a very big piece of meat to the lions, mum.”

Now, here is an anecdote that is sufficiently amusing for the scrap book. Moreover, it is of a sort that lends itself excellently for purposes of illustration. How, then, shall we classify it? Of course, it may be slipped into the L columns with the caption, “Lions.” Thus indexed, the story will be available whenever there is need of one that has to do with lions. But — ! The usefulness of this particular tale is by no means limited to that particular subject. In reality, the character

AFTER DINNER SPEECHES

of the story is determined by its application. And this application is not limited to one thing; the scope of application is broad, as may be seen almost at a glance, and it becomes still broader under further scrutiny. Thus, the story may be used in connection with the subject of kindness, for the old lady's question was begotten of sympathy. Or it may be used in connection with error, for she had a mistaken notion as to what was required by the beasts. Or it may be used in connection with the subject of politeness, for the keeper meant to be very polite indeed. Or it may be used in connection with the subject of exactness, for the keeper was laboriously exact in his reply. Or it may be used in connection with the subjects of meat, food in general, the appetites of animals or of old ladies, or the manners of men and women and brutes, civic improvements as represented by the zoo in the park and so forth, and so forth. To index properly such a story would require its repetition under many headings.

In truth, the experienced after-dinner

WIT AND HUMOR

speaker knows very well that the requirement of chief importance is the really good story. Once this is secured, it is possible by the exercise of a little ingenuity to make it applicable to almost any subject. For there are many phases of thought in even the simplest of tales, and the application depends wholly on just which phase may be selected by the speaker for emphasis.

So, in the scrap book, there is no occasion for an index. Whenever a story is desired, it is easily to be found by glancing over the columns. Presently, one will be discovered of which the humor at this moment strikes a particularly responsive chord. The searcher makes this his choice, and studies it in order to find just how he can apply it to his purpose. This task will not prove difficult. In fact, the concentration required is likely to suggest ideas available for his use, so that the time thus employed will be well worth while.

CHAPTER V
TELLING A STORY

TO the speaker who would excel in after-dinner oratory, it is essential that he should be able not only to tell a good story, but also to tell it exceedingly well. Ability in this direction is an art by itself. It is true that certain persons appear to possess a natural knack as raconteurs. Here, as elsewhere, natural aptitude plays an important part. But one who feels himself lacking in a particular talent of this sort may comfort himself with the knowledge that in story-telling as in other things practise makes perfect. It is by no means necessary to be born with the knack. It can be cultivated, and a real ability developed by persistent exercise. Indeed, we may incline to a belief that the knack seemingly inherent in some persons is

TELLING A STORY

actually the result of constant practise. For an individual who is fond of story-telling is likely to be forever following his bent, and he thus assiduously exercises his skill, and increases it to the utmost possible. On the other hand, one who has never made a habit of story-telling is, of course, seriously hampered when he attempts the unfamiliar task. Yet, he may possess an excellent equipment mentally and temperamentally. Like any machine, however, it cannot operate at its best until after a certain amount of use. Any person of average ability can readily perfect himself in the art of story-telling. Intelligent practise is the only requirement.

The first necessity in relating any story is an exact understanding of its point. A blunder that we hear almost daily from someone is the omission of a detail essential to making the point clear. No story can be effective when the narrator is compelled to tack on at the end an apologetic, "Oh, I forgot to say ——," or, "I should have mentioned ——," or the like. Not only must

AFTER DINNER SPEECHES

the point of the story as it is made in the climax be exactly understood and as exactly presented, but every detail of an essential kind that precedes must be noted as well and given its place in the narration. In the story as to the feeding of the animals, for example, the point is in the two sentences exchanged by the old lady and the keeper. The precise wording is vital in this case, because of the amusing manner in which the two statements are opposed. The single feature of the preceding part that is imperative is the fact that a woman was present during the feeding of lions. The scene might be shifted to the menagerie of a circus without affecting the point of the story. But the hearers must be told that a woman witnessed the lions' meal. In this particular story, that one fact is the only significant detail. The teller might include other circumstances at his pleasure in order to extend the length of the story or perhaps to make it more amusing or more effective in a special application. Thus, he might describe the old lady as a

TELLING A STORY

country woman who had cooked through many years for a family of husky menfolks. Her personal experience with their appetites would serve to explain her conviction that the supply for the lions was stingy. It is obvious that such embellishment would not affect in any degree the point of the story.

Where a tyro in after-dinner speaking is beset by fear of confusion at the critical moment that might induce a clumsy or wrong statement of the point of the story, he should insure himself against the possibility of such a mishap by memorizing that part of the anecdote. In the tale of the lady and the lions, the two sentences of the dialogue alone suffice. With these firmly fixed in memory, the speaker knows that he cannot boggle his story. Even when the point seems a rather complicated affair, scrutiny of the story will reveal the actual essentials, which are usually few in number and easily remembered. The non-essentials, as has been pointed out, may be varied as desired. No attempt should be made to memorize these, since their precise

AFTER DINNER SPEECHES

form is unimportant comparatively. Moreover, the necessity for a memorization will soon pass, for after a little experience in story-telling, it will be found that the point itself is the feature by which each tale is known in the recollection.

The practice in the art should be carried on industriously until perfect ease of narration is acquired. This involves nothing more difficult than the telling of stories as frequently as possible. When a story has been selected as being really laughable, it should be examined carefully in the manner indicated above, first, in order to impress the point itself upon the memory, and, second, to determine the significant features that lead up to the point. Next, there should be an attempt at telling the story to one's self when alone, speaking it aloud as if before an audience. This practise may be repeated as often as convenience permits, until the recital is made smoothly and with certainty. But in such repetitions care should be taken not to fall into a set form of words, except perhaps

TELLING A STORY

in stating the point itself. Variations in the manner of phrasing and of the narration generally afford capital discipline for facility in speaking, which will prove very useful. Finally, the practise in this same story should be extended to trying its effect on other persons. At the outset, it will probably be advisable to experiment on a single individual. This has the advantage of being less embarrassing, and also of offering more opportunity for subsequent repetitions. After it has been told to one person, it should be told again to another, and so on until fluency is attained. Then, a second story should be used similarly; first studied, second told to one's self, third to others. And so on with yet other tales until narration is developed into an art equally agreeable to both the speaker and his listeners.

The aspirant to distinction as an after-dinner speaker must not fail to appreciate the importance to him of ability as a storyteller. He must remember what has been said heretofore concerning his duty to enter-

AFTER DINNER SPEECHES

tain the company he addresses. The story that really amuses an audience is the very best form of entertainment. It is one that remains with the hearer, who is able to carry away with him the pleasure he has experienced and even to pass it on to others who were not so fortunate as to be present. The veriest novice can succeed in his first appearance as a speaker if he does nothing more than tell a really good story, no matter how short. It will be enough if he simply stands up and speaks distinctly the few words of the story itself, and then sits down. If the humor is really good, there will be laughter in response, and the novice will have achieved a sufficient success in his maiden effort. I have seen this done more than once. The story being good, there needs no application of it, no explanation as to why it is told, or what bearing it has on the occasion. The single requirement is the telling of a story, provocative of laughter. The audience is all eagerness to laugh, and welcomes the opportunity, and gives its sincere approval to

TELLING A STORY

the teller of it. Of course, it is more elegant, and is expected of the trained speaker, that there should be a graceful introduction and a clever application, but nothing is expected of the novice, and, in consequence, the bare story alone perhaps astonishes and surely gratifies the listeners. The beginner should by no means disdain this simple method of first facing an audience. It is a vastly better route to success than the preparation of an elaborate address, which will probably lack pithiness and is likely to entangle him in difficulties during the delivery. Moreover, the modesty displayed in the simple telling of a short story reacts in his favor. Criticism is disarmed, which might be provoked by a more pretentious attempt.

When the beginner has experimented with a brief story related before an audience, and finds himself free from any great degree of embarrassment when speaking, he may safely undertake a short introduction to the story, carefully thought out in advance, but not memorized as to the wording. And he may

AFTER DINNER SPEECHES

now exercise his ingenuity in explaining very briefly in just what way the story may be applicable to the occasion for the feast. In these earlier efforts, brevity should be the rule. When ease and fluency are attained, the address may be lengthened slightly, along those lines to be indicated in later chapters, and made also to include a number of stories. But, as fluency and eloquence increase, constant restraint must be exercised to guard against the vice that so commonly accompanies these virtues — talking too much. That brevity is the soul of wit should be taken to heart by every after-dinner speaker.

CHAPTER VI

PREPARATION OF AN ADDRESS

IN the preparation of any address designed for an after-dinner audience, the first concern, of course, must be the selection of the particular subject to be treated, unless this shall have been already assigned to the speaker along with the request for his services. The subject, when left to the discretion of the orator for his selection, must be chosen with care, so that it shall be one in harmony with the purposes of the gathering. Definite instruction as to this feature cannot be given, since the actual circumstances in each case must be carefully considered. It can only be pointed out that the theme must be an appropriate one. Too often, indeed, the after-dinner speaker in his address suits his own convenience or desires in determining a topic, rather than the preference of his audi-

AFTER DINNER SPEECHES

ence. The result of such an error is necessarily unpleasant. The listeners remain listless at the best, or distinctly annoyed at the worst, and their mood reacts to the discrediting of the orator. So, at the outset, the speaker must see to it that his selection of a subject be prudently made, that the theme be one certain to enlist the sympathetic attention of his hearers, that, in short, it be pleasing to them, calculated, to entertain. Some further suggestions as to the choosing of the subject will be given in a later chapter. It is enough for the present to impress on the speaker the need of strict propriety to the occasion in making the selection.

When the topic has been selected, the next requirement has to do with the form of the discourse. It should be divided into three parts: the first, the introduction; the second, the body; the third, the conclusion. The task now is to determine the nature of the opening remarks. These should be of a graceful sort, not too serious. But care should be taken to avoid a conspicuous lack of

PREPARATION OF AN ADDRESS

dignity here, which might seem to reflect unfavorably on the importance of the gathering. The introduction may be merely a few words of agreeable compliment to the company, or a brief reference to the cause of this assembly, or both. Then should follow a statement of the subject selected for the address, and a simple straightforward explanation of why it was chosen. The speaker here merely recites tersely the reasons that influenced him to decide on the topic. Or, in this same connection, if the subject was assigned to him instead of being left to his discretion, he may summarize what he believes to be the reasons that determined the choice. All of this preliminary matter, it must be remembered, is to be very short. There must be no dawdling over the introduction. There should be only a few ideas, and these should be expressed in the most straightforward fashion possible. The phrasing should be as smooth as the speaker's ability permits, but it should be plain, rather than ornate, and there should be no juggling

AFTER DINNER SPEECHES

of words by which a single idea is repeated from two to half-a-dozen times.

Next, the speaker in his preparation must concentrate on the body or principal part of the address. Here, again, no specific teaching is available, since the particular circumstances of the occasion must affect the treatment vitally. It suffices to say that brevity must still remain the chief virtue. The theme may properly admit of serious treatment, or of sentimental, but the speaker must exercise a judicious restraint, else he will weary his audience. The formal designation of this part as the body of the address must not be allowed to mislead. The body, in fact, may be a very tiny one. It may be expedient to limit this portion to only a few carefully considered sentences. For it must be remembered that the aim of the speaker is to entertain, to divert, rather than to instruct or to edify. Therefore, he must contract to the utmost that part of his speech which is out of character with the main purpose. The serious note, so to speak, must

PREPARATION OF AN ADDRESS

be sounded very lightly. But, thus sounded, it serves excellently by way of contrast in preparation for the amusing sequel.

This sequel is the story, and should, most emphatically, be amusing. Technically, the story forms the conclusion of the address, following the body. But, if we were to analyze the speech according to values, the conclusion — the story — would prove to be the actual body of the discourse. Here, beyond any question, the tail wags the dog, and the better the tale, the bigger the wag.

The story itself should be introduced by a few words suggesting the manner in which it is applicable to the speaker's topic. But care is to be exercised not to reveal or even suggest the point of the story in thus introducing it. The telling of the story itself should be made as effective as possible. The narrative must be shorter or longer according to the ability of the speaker to make it humorous throughout. If he has the art to make it truly diverting sentence by sentence as he proceeds, he may expand a brief

AFTER DINNER SPEECHES

incident into a considerable narrative, and make the telling as a whole laughable and enjoyable. Indeed, the practise in story-telling as previously outlined has for its purpose the acquirement of such art on the part of the speaker. His ideal should be not only to tell a good story, but so to relate the story as to make its every word effective. The beginner must limit himself to essentials. But with increased proficiency in speaking and especially with developed facility in humorous expression, the speaker is free to fill out the story according to his will. The only condition imposed is that all the padding be in itself of a sort to entertain and amuse the audience. For example, in the tale of the Lady and the Lions the novice must limit his account to the essentials, in the manner already pointed out in reference to this story. But the speaker, who is sure of himself and his art, is not so restricted. He is at liberty to enlarge the narrative to any extent of which he is capable, so long as his account is of an amusing sort. He may describe the

PREPARATION OF AN ADDRESS

old lady, what she wears, her way of looking at the lions, her life at home, her years of toil in catering in the kitchen to the voracity of men. Or he may devote himself to a whimsical account of the life of a keeper, who finds among the wild beasts of the menagerie a tranquility denied him at home by wife and rolling pin. Or he may make a passing reference to the lions themselves, declaring that this animal won its proud position as king of the beasts by its ability to roar louder than any other creature, which is in line with a method of attaining greatness much in vogue also among mankind. In fine, the speaker may indulge at will his wit and humor, if these be genuine.

The outline given above is for the simplest form of an address. But the principles governing this construction are to be maintained in a more complex discourse. Thus, after the introduction in the manner already described, the body of the address may be divided up into two or more brief portions. In such case, each section should be followed by a

AFTER DINNER SPEECHES

conclusion, which is the funny story. The effect is, of course, to make the address more pretentious and of greater length, because a number of stories are told instead of the one. Ordinarily, this is the method to be followed. It is to be noted, however, that the serious or sentimental portions thus separated by the stories are to be held to a rigid brevity. The speaker must never forget that his highest achievement is the diverting of his audience by excellence in his array of wit and humor before them. With this consciousness always maintained, he is able to secure the best possible effect. The period that follows the laughter provoked by a story is used for a crisp statement of the graver sort, and afterward another story is presented. The alternations serve each to emphasize the effect of the other. But the note of mirth must be always dominant.

It seems fitting at this point to offer a word of advice to the speaker anent the advantages sometimes of bringing his address to an unexpectedly abrupt end. This course is ex-

PREPARATION OF AN ADDRESS

pedient when some particular story is greeted with an excessive outburst of merriment on the part of the audience. Naturally, when a number of tales are included in the speech, it is intended to arrange them in the order of comparative merit, with the best for the last. Of course, none that is without distinctly amusing qualities is to be employed, but, even so, some are sure to excite more laughter by the hearers than do others. Therefore, the speaker plans carefully so to place them as to make the various narratives increasingly effective. Nevertheless, in spite of judicious carefulness in this regard, it sometimes happens that one of the earlier stories in a series arouses most enthusiastic applause and laughter. My advice is that when such a spontaneous success is achieved, he should accept it as a direct providence, and then and there sit down. It is altogether improbable that any of the subsequent stories would make an equal or superior hit. To continue, almost inevitably, would involve an anticlimax, which is always injurious to an orator's

AFTER DINNER SPEECHES

prestige. It may, and doubtless will, seem a bitter hardship to the speaker to forego utterance of those other gems of sentiment and humor so artfully prepared. But, if he be wise, he will forget his pride in these to rejoice in the impression he has already created on the company. Often, some circumstance wholly unknown to the speaker may influence the situation and score for him an advantage that he could not foresee.

Out of my own experience, I am able to give a capital illustration of how chance may interfere in a speaker's behalf to gain an effect beyond his wildest hopes. I was called on to deliver an address after a fraternity banquet at the university. There had been a hotly contested foot-ball match that afternoon between the University and a rival institution in which the University won. I was aware of this fact, of course, but as the sequel will show I was by no means aware of certain vital facts relating to the victory. I had perhaps six or eight anedcotes grouped mentally when I rose to speak, with the

PREPARATION OF AN ADDRESS

necessary plausible excuses for stringing them together. Also, the arrangement of the stories had been carefully considered by me, so that each in turn should appear more meritorious than its predecessor.

There was applause enough to satisfy me for the first anecdote and for the second. I then related the third. It had to do with a christening. On the way to the church, the milk escaped from the baby's bottle, and made a frightful mess of the christening robe. The mother was in despair but there was no time to remedy the calamity. It was with shamed embarrassment that she placed her offspring in the arms of the young clergyman who officiated at the font. As a matter of fact, the curate had troubles of his own that rendered him almost, if not quite oblivious to the bedraggled condition of the infant. It was his first baptismal service, and it was all very trying to his piety, especially the holding of the babe securely within the clutch of one arm and hand as required by the ritual in order that the other hand might be

AFTER DINNER SPEECHES

free for dipping and sprinkling the water. He stumbled somehow through the preliminary portion of the service. Then, as he clutched the child fiercely with the one arm, he whispered to the mother:

“What name?”

She, good soul, was in an agony of discomfort over the baby's disreputable condition. Since that occupied her thoughts to the exclusion of all else, she failed utterly to understand the whisper, and supposed that the clergyman was protesting against the deplorable untidiness of her progeny. She hurried to whisper an excuse — an explanation:

“Nozzle come off! Nozzle come off!”

“What?” demanded the puzzled curate.

And again the distracted mother whispered desperately:

“Nozzle come off! Nozzle come off!”

There was no time for further investigation. So as he dipped his fingers into the water, he spoke aloud with a sonorous fervor that filled all the place, and eke astonished all the congregation:

PREPARATION OF AN ADDRESS

“Nozzlecomeoff Snyder, I baptize thee in the name of the Father and of the Son and of the Holy Ghost.”

There was a riot. I had thought on the instant, pandemonium broke loose. The air was filled with shouts and cheers. Through the din, I could make out many voices crying: “Nozzlecome off Snyder!” I sat down. I did not understand just what had happened, but whatever it was it *had* happened, and this was no time for further speechmaking. The boys were on their feet now, weaving and milling about the room. The older alumni were shaking with the laughter in their chairs and roaring approval. The yelling became rhythmic, and the burden of it was, “Nozzlecomeoff Snyder!” . . . My own name sounded with cheers. But the great pæan was, “Nozzlecomeoff Snyder!”

I had made a hit — a stupendous hit. There was not a doubt of it. The ending of my speech, to me so utterly unexpected, was a most magnificent triumph. As to the why of it, I had not the faintest idea. Then,

AFTER DINNER SPEECHES

presently, I saw a husky lad borne aloft on the shoulders of his fellows, who danced in serpentine to the measure of a weird chant: "Nozzlecomeoff Snyder! Nozzlecomeoff Snyder!"

Little by little, understanding dawned on my bemused wits. Pure chance had thus glorified my effort to entertain. Perhaps I sighed secretly over those excellent stories that would remain untold. But I thanked my lucky stars for the accident that had led me to make Snyder the family name of the mussed-up infant. And, though I had not known the fact, it was Snyder who, that afternoon by a tremendous run, had won the match for the university — Snyder, of our fraternity, now grinning sheepishly at me from his position on the shoulders of his fellows. . . . And the absurd nickname stuck. To his intimates, he is still Nozzlecomeoff Snyder to-day.

CHAPTER VII

MENTAL MEMORANDA

IT is important to the speaker that he should be free from any possibility of forgetting the various heads for his discourse, whether this be long or short. But he should not permit himself any dependence on written notes during the time of his appearance before an audience. He may make use of pencil and paper at will in the preparation of his remarks, but his reliance on the written word must cease when the task of preparation is ended. It is all very well for a clergyman to have recourse to written notes while speaking from the pulpit, or even to read his entire sermon, since such evidence of serious preparation for the occasion is befitting the gravity of time and place. It is quite otherwise with the speaker whose

AFTER DINNER SPEECHES

appearance follows the hour of feasting. Here, the atmosphere is one of good-will and jollity, and any sign of actual effort on the speaker's part stands out conspicuously in opposition to the prevailing spirit of the gathering. The moment that written memoranda are consulted, the act operates to antagonize the seeming spontaneity that should characterize the undertaking of the speaker. No matter how elaborate may have been the study privately given by him in advance to the elaboration of his remarks, to the contriving of witty sallies and humorous illustrations, there must be no trace of this serious work in the sprightliness of the finished product. The use of notes presents undeniable proofs of a laborious getting ready for the task, and completely dispels the pleasing illusion on the part of the audience as to the extemporaneous character of the speaker's eloquence.

As a matter of fact, mental notes that are thoroughly dependable are readily made. With a little practise, the employment of them becomes more convenient and simpler

MENTAL MEMORANDA

than reliance on the written memoranda. The method is, briefly, as follows:

It is a law of the mind in the operation of memory that the concrete is preferred to the abstract. There is vagueness in abstract ideas, which renders them difficult to fix and distinguish in the recollection; while the concrete object is something exact, of which the mental impression is sharply outlined. Ordinarily, the chief agent in memory is visualization. The mind fashions a picture, and this picture of the thing to be remembered is stored away, to be reproduced as demanded by recollection. The abstract idea cannot, of course, be pictured in the mind, and for that reason the memory of abstractions is difficult; but the escape from a dilemma here is easy enough. It is necessary only to substitute something concrete that shall serve as the representative of any abstraction it is required to recall at will. This device is well adapted to fulfill the requirements of the speaker in memorizing the various ideas of an address. There is always something that

AFTER DINNER SPEECHES

will suffice as a material symbol of an immaterial idea. Something that when recalled will inevitably bring with it ample suggestion of the desired thought. Thus, a mental picture of the Capitol at Washington would serve as a concrete memory to recall the subject of the government of the United States. The Capitol building is a definite thing, and as such capable of being pictured by the brain. The Government of the United States, on the other hand, is an abstract idea, of which no picture can be formed in the mind. But the association of ideas operates under another law of memory, so that in such an instance the concrete object, which is so intimately associated with the idea, becomes an efficient symbol of that idea, and its presence in the memory carries with it memory also of the abstraction. If the speaker has as one of the heads in his address the Government of the United States, the mental picture of the Capitol is an ample guarantee for recollection of the subject.

In the formation of the mental pictures

MENTAL MEMORANDA

necessary in this method, care must be taken to concentrate on each one. An effort must be made to shut everything else out of consciousness for a few moments, while the attention is wholly fixed on the particular concrete object to be remembered. The greater the concentration, the stronger the memory. Such concentration is, indeed, the chief factor in memory. It may be forced by outward circumstances, as where some scene of frightful peril in a person's experience is indelibly engraved in remembrance. Or the concentration may come from joyous interest, and establish a recollection almost equally permanent. But, too, the concentration should be subject to the control of the will, and it is so uniformly in the person of good memory. Any speaker who finds his ability to remember too tricky for dependence, may be sure that the fault lies in a lack of concentration. This lack must be corrected. The task is not too difficult, and the rewards make the labor involved well worth while.

In the use of the concrete symbols, their

AFTER DINNER SPEECHES

orderly arrangement in the memory is secured by subjecting them to the mental law concerning the association of ideas. Let us suppose, for example, that a speaker at a civic banquet wishes to refer to the thriving condition of the schools, the churches, the industries, and to the patriotic response of the city under the demands of war, along with a humorous story for the finish. He must select a concrete object as the symbol for each idea. Obviously, a school house with the children issuing gives a sufficient picture to suggest the topic of the schools, and similarly, a church and a mill properly represent the churches and the industries. The patriotic zeal of the town may be symbolized by a soldier in uniform. It should be noted that the various pictures are to be made as real as possible in the mental impression. It is here that concentration is especially important in order to obtain an exact effect. Finally, there must be the choosing of a concrete symbol that shall inevitably bring to mind the amusing anecdote. By way of example, let

MENTAL MEMORANDA

us imagine that the speaker concludes his tribute to the city by a word of appreciation or regret over the presence or absence, as the case may be, of gondolas on the artificial water in the park. His memory of this point will be adequately supplied by the mental picture of a gondola. When he reaches this place in his speech, he will by some such reference introduce his story told good-naturedly at the expense of the local board of aldermen, somewhat after this style:

When the subject of park improvements was debated, Alderman Meeks urged the purchase of a dozen gondolas to be placed in the lake. Alderman Rafferty spoke in hearty support of the project, but suggested an amendment, in the interests of economy.

“For why,” he concluded earnestly, “should we be at the expinse of buyin’ an intire dozen of gondolas? Would it not be bettther, now Oi ax ye, to buy a pair, a male an’ a female, an’ to let nature take its coorse?”

For the purposes of memorization in this instance, the speaker now has five concrete

AFTER DINNER SPEECHES

objects. It next becomes necessary for him to establish a memory of these in their order. It is now that he is to employ the association of ideas in connection with the mental picturing. The first topic is the schools, which is represented by the photograph in the brain of a schoolhouse with the children issuing from it. The next topic is that of the churches for which a church building stands as the symbol. These two pictures are to be brought together. With the eyes shut, there must be concentration on the schoolhouse scene and at the same time on a church standing at the right side of the school. These two buildings in conjunction must be seen distinctly. It will be found that afterward recollection of the school will bring with it recollection of the church. The appearance of either picture in the mind will involve the appearance beside it of the other. When the first two symbols have been thus paired, the symbols for the second and third topics of the speech must be similarly presented in association within the mind. The new picture shows nothing of the school,

MENTAL MEMORANDA

but the church is again present and on its right in the mental picture stands the mill, which typifies the industries of the town. Next, this mill and the soldier in uniform are joined as subjects for the brain's concentration. The last pair includes the soldier and the gondola. If such pairing of the symbols and concentration on the successive pairs is properly done, there can be no failure of the memory. Instantly, at thought of the school-house, the church also appears. As the school is shut from the picture, the mill appears to the right of the church. In like fashion, the soldier tags after the mill. When the mill vanishes, the gondola comes to accompany the man in uniform.

This system of arranging the symbols in order may be employed for any number of topics. It is necessary only first to determine the choice of a concrete object that shall clearly suggest the topic, and then, second, to concentrate on the paired symbols, in the manner indicated above, whatever may be their number.

CHAPTER VIII

AN HISTORICAL ADDRESS

LET us, for the purpose of illustrating further the principles already explained, consider the case of a speaker who has been designated to deliver an address at a banquet commemorating an important historical event. Assume that the occasion is a celebration of Columbus Day, and that to the speaker has been assigned a particular subject, for example, "Our Country." He is now to prepare an outline of his address.

In the first place, the speaker is to hold firmly in mind that his duty is to entertain, rather than to parade learning, to teach, or otherwise to edify his hearers. He may be sure, also, that other speakers of the evening will provide more than a sufficiency of serious speeches with depressing effect. He

AN HISTORICAL ADDRESS

himself will not be guilty of the like fault. But he is confronted with a subject of high dignity, one naturally suggesting a treatment earnest and profound, a display of the noblest eloquence. Nevertheless, the speaker must deny the lure of this lofty theme, and by an effort of ingenuity so contrived that it shall serve as a pretext for the amusing discourse he meditates. The result of such resolve might be something like the following:

After addressing the presiding officer by his title for the occasion, whatever it may be, and the company, the speaker may proceed:

“I had prepared some weighty reflections on ‘Our Country’ — without meaning any reflections on our country. But most of the things I had meant to say have already been said by the speakers before me, or soon will be by the others to follow, I suspect. I have, however, one quite important thought left to me, which I shall now mention. It has to do with the very interesting fact that eggs is, or maybe are, eggs. Yet, what a difference! For, as everybody knows, eggs are either good

AFTER DINNER SPEECHES

or bad. On rare occasions, they are better; usually, they are worse. But, while this truth is familiar to all, most persons fail to appreciate eggs in their higher aspects. It is my purpose to show how eggs may be significant historically. I propose to offer an egg as a symbol to indicate the greatness of our country in its humor. Its value thus is emphasized by contrast with the egg of Columbus. Columbus, when no other could balance the egg on its small end, achieved success by smashing the shell into a flat base. At once, the egg became famous. It appears throughout subsequent history as an illustration of smashing efficiency. I desire to offer as a rival for its fame another egg, an American egg, a humorous egg. There was nothing funny about Columbus and his egg, but Bill Nye's egg was the very dickens.

"First of all, we must note the fact that Nye's egg wasn't really an egg: it was his head. Everybody knows that the great humorist was bald. Not only so, he was bald as an egg. People told him so, and, anyhow,

AN HISTORICAL ADDRESS

he knew it himself. The baldness on the outside of his head preyed on the inside of it, and to be rid of that trouble he concocted a story, probably on the theory that open confession soothes grief. The tale was to this effect:

“Once, in the midst of an African desert, Bill Nye was captured by horrible savages. They were not Cannibals, or, if so, they were finicky about bald humorist, who probably would make tough eating. Anyhow, they did not wound or slay their victim: they merely buried him in the sand to the neck, and left him alone with his thoughts.

“For two days, that hapless bald pate cooked under the torrid rays of the African sun. The contents became addled which perhaps was just as well in view of the event that next occurred.

“A female ostrich came out of the horizon, and since there was nothing else to see she at once espied the glistening cranium showing above the sand. She galloped toward it joyously, thrilled by a maternal instinct. ‘My

AFTER DINNER SPEECHES

long-lost egg!’ she clucked. She sprinted, she arrived, she squatted — in fact, she set herself to set. The man was powerless to resist the mistaken efforts of the motherly creature. His position was humiliating, but the shade was welcome.

“I am not just certain concerning the period of incubation for ostrich eggs. But, whatever that period may be, we may believe that this faithful bird observed it scrupulously. At due intervals, under the impulse of that wonderful force called instinct, she stood up and clawed industriously at the bald head, to insure an even development of the chick. When, at last, the time limit was reached, the ostrich, with motherly eagerness, scratched and pecked at the hairless skull in a manner truly unpleasant. But Nye concentrated all his remaining energies in a desperate resistance, and refused to hatch.

“The humorist concluded the narrative abruptly by declaring:

“‘And from that day to this I have never dared to look a hen in the face!’”

AN HISTORICAL ADDRESS

Now, undeniably, this brief form of address contains nothing save the veriest nonsense. But such nonsense, uttered with a certain whimsicality of manner, is well calculated to afford highly appreciated relief to an audience a trifle wearied by more learned and weightier discourses. The effect will be that the speaker is remembered with pleasure as one who contributed genuine entertainment to the occasion. In fine, the effect will be to enhance the speaker's reputation in the way he most desires, as that of one who has the ability to speak lightly, gracefully and amusingly on any subject, before any gathering.

CHAPTER IX

ILLUSTRATIVE ANECDOTES

IT has already been made sufficiently clear that the chief aim of the after-dinner speaker should be to entertain the company, and that such entertainment should find its main reliance in the wit and humor of the address. This fact must never be lost sight of. The speaker is constantly in danger of being too serious in his remarks. Often, the occasion itself is such as to encourage the parade of heavy utterances by the orator. This is especially the case on anniversaries, or whenever an historical interest is attached to the occasion. The tendency then is to discourse at length on the particular event commemorated, to discuss the significance of it, and to draw from it such lessons as it may offer. But this tendency should be resisted

ILLUSTRATIVE ANECDOTES

by the speaker who desires to attain a reputation for particular ability in the art of after-dinner oratory. There are always those who exploit the serious phases of any occasion, and indeed they are so numerous as often to make tedious the gatherings at which they are present. In consequence, the speaker in lighter vein readily achieves a very real distinction, an honorable fame for the unfailing merit of his addresses. It is recommended, therefore, that the humorous contents of the speech be the deep concern always in its preparation. This by no means forbids the most graceful eloquence, or the presentation of the most brilliant thoughts of the graver sort, but it insists that the entertaining quality which provokes smiles and laughter be the principal feature in every instance. Thus, on an anniversary, the speaker may properly briefly sketch the event commemorated, and make clear some aspect of its meaning. When a person is the principal speaker, it becomes fitting that he should give a larger attention to this serious portion of the speech. Dis-

AFTER DINNER SPEECHES

cretion in this regard must be employed, according to the particular circumstances. Even so, however, the wit and humor are by no means to be neglected. Yet, the after-dinner speech, it must be remembered, is in a class by itself. In considering it, we should not be led astray by confounding it with the graver forms of oratory. Sometimes, it is true, the two varieties of speech-making must be intermingled in a single address as in the case to which reference has just been made. Nevertheless, the after-dinner speaker must resolutely resist the temptation to become oratorical in the heavier sense of the word. Nor must he belittle the honor to be attained in his own field. He can be entertaining with no loss of dignity, and by his skill he may win an enviable reputation, of which any man might well be proud. Moreover, he may find a very real happiness in the consciousness that his efforts give happiness to others. To please and divert a body of hearers and to send them away with enduring memories of enjoyment is surely no ignoble task. It con-

ILLUSTRATIVE ANECDOTES

trasts to great advantage against the weariness engendered by many a graver orator.

Always, the preparation by the speaker must devise some ingenious expedient for the introduction of the story or stories. He must contrive to emphasize an aspect of his subject that may be logically related to the anecdote. This matter of the application is, in fact, his justification for the entertaining narrative. It requires, sometimes, careful consideration to discover in just what manner a preferred story may be related to a certain subject, with which it has no apparent connection. But practise in this regard will develop speedily a fair degree of facility, and this, in turn, will grow into a resourcefulness by which the speaker becomes competent to take any good story and adapt it to the exigencies of any subject as required. Thus, the use of the name Snyder made the anecdote of a christening hilariously applicable to the circumstances of a football triumph, though pure chance here did the work of adaptation.

Of course, there are often stories that of

AFTER DINNER SPEECHES

themselves are suitable especially to certain occasions, so that no ingenuity is required in establishing their appropriateness. The following are examples of anecdotes in which the applicability is obvious.

The first illustration has to do with a speech made after a Christmas Dinner. It should be noted here that the hour following the feast is not the time for the expression of lofty thoughts. It may be assumed that the religious character of the season has been given due attention elsewhere. It is now the period for genial social enjoyment, and only a very few words, if any, should be spoken in serious mood. But, by way of introducing a particularly appropriate story, short reference may be made to the significance of the giving of gifts in celebrating this great feast day of the church and to the kindly myth of Santa Claus. This serves directly to justify the illustrative story, which may be indicated as follows, although it should be elaborated in the telling according to the ability of the speaker to make it amusing throughout:

ILLUSTRATIVE ANECDOTES

A little boy returned home with a black eye. In response to the solicitous questioning of his mother, he admitted that he had had a fight with one of his fellows, whom he had thrashed. He explained that the disagreement had had its origin in the fact that the other boy denied the existence of Santa Claus.

The mother reflected that perhaps her son had now reached an age when one of the tender illusions of childhood must speedily be shattered rudely by others, if not gently by herself. So, she took the little fellow on her lap, and revealed to him the fact that the good old saint was indeed no more than a creation of kindly fancy. The boy listened in silence, and it was still without a word of comment that he got down from his mother's lap, and went to the door. But, in the doorway, he turned with a question:

"Say, ma! have you been foolin' me all this time about the devil, too?"

Similarly, on Washington's Birthday any story that has to do with lying is applicable

AFTER DINNER SPEECHES

by reason of George's record for truth telling in the episode of the cherry tree. Indeed, always, applicability is obvious concerning opposites, just as here there is the relationship between lying and truth telling. But, as will be found on reading, this story from its point is particularly pertinent.

One of the visitors to a home for colored orphan children observed one of the pickaninies neatly trussed to a bed-post. Somewhat indignant at the form of punishment, she inquired of an attendant concerning the offense committed by the culprit.

"He's been lyin', ma'am," was the explanation. "He's always a-lyin'. He shore is the very worstest, lyin'est nigger I ever did see."

"What's his name?" the visitor demanded.

And the attendant answered:

"George Washington, ma'am."

It is not advantageous to multiply examples in regard to stories where the point is plainly related to the subject matter of the address. But illustrations of the manner in which a

ILLUSTRATIVE ANECDOTES

story may be related to a subject with which, at first glance, it has apparently nothing to do, are well worth further attention of the part of the speaker, since they will serve in some measure to stimulate his own ingenuity. Such illustrations by means of various stories and of suggestions as to their possible application will be found in the next chapter.

CHAPTER X

THE APPLICATION OF STORIES

WHILE a perfectly satisfactory effect may be secured by the employment of a story in which the point quite obviously applies to the subject matter of the address, it is a fact that oftentimes a special hit may be scored through the ingenious adaptation of an anecdote to some matter with which, seemingly at first, it is totally unrelated. The wise speaker selects a story, one that in itself is the very best possible. He bases his choice solely on the merit of the tale as one sure to delight his audience. He is then confronted with the further task of reconciling the story to his subject matter. In doing this, he must discover some method by which the narrative may be made logically appropriate in illustration of his thought.

THE APPLICATION OF STORIES

And just here comes a curious and gratifying reward of labor. For oftentimes, even usually, in questing for a rational excuse in the joining of tale and theme, his thoughts will be stirred to an activity out of which issue ideas interesting and valuable. It is in this wise that he may gain much material of a cleverly whimsical sort, of which otherwise he would never have thought. The seeking to justify a purely artificial relation begets products that are very frequently astonishing and amusing. Humor itself is many times merely a form of the grotesque. The juxtaposition of things not naturally thus associated in the mind is often the cause of laughter. For that matter, the orderly and logical mind is not likely to display great humorous ability. A lack of soundness in the mental processes may manifest in madness, or in — humor of the grotesque sort. For example, the ordinary man of sound mind does not naturally think of practising a thing and of not practising it in a single action. The contradiction is so opposed to good sense

AFTER DINNER SPEECHES

that the thought does not even enter his mind. But not so of the humorist. The absurd, the impossible, is spontaneous in his brain. Mark Twain wrote in an autograph album: "Never tell a lie." At the end of the sentence, he placed a star. At the bottom of the page, the star was repeated for a foot-note, which read: "Except for practise." Here is a crazy contradiction that is very laughable. But a really logical brain could never conceive the like. Even more extravagant was the declaration of a mad gentleman of Verona. This lunatic was harmless, and was permitted to wander at will. On one occasion, he paid a visit to a resident of the city, to whom he explained that he was the angel Michael. A year later, he called at the same house a second time. He now explained to his host that he was the angel Gabriel. The host ventured a remonstrance:

"But you told me last year that you were the angel Michael, and now you say that you are the angel Gabriel. How do you explain that? You can't be both of them!"

THE APPLICATION OF STORIES

"Oh, yes, I am," the madman cheerfully replied, without the slightest trace of hesitation. "But by different mothers."

As he experiments with the establishment of artificial relation between tale and text, the speaker will constantly find ideas of a more or less absurd or whimsical character presented for his consideration, and out of the mass he will be able to avail himself of thoughts that will help to establish his reputation for cleverness.

Let us, then, consider somewhat carefully a few stories of which the natural application is obvious, with a view of discovering other ways in which its significance may be made available.

There is an amusing story of an Irishman and a ghost. Pat was making his way through a wood at night, when he suddenly felt a draft of cold air, and, on looking up, saw before him a ghost. The spectre showed every evidence of amiability, for he was nodding and grinning in the most pleasant and sociable manner imaginable. The man, however, re-

AFTER DINNER SPEECHES

fused to be bamboozled by any overtures from a source so ghastly. He turned and fled down the path at top speed. He went rushing onward until his breath came only in strangling gasps. Yet, a horrified glance over his shoulder showed the ghost floating easily alongside, still nodding and grinning with an air of dreadful jollity. At last, Pat, utterly spent, dropped on a log by the path, and sat sweating and panting, in a tremor of mingled fatigue and terror. And presently he looked up, to see the ghost sitting on the other end of the log. The uncanny apparition continued bobbing its gruesome head and mowing with the utmost good nature. And now words issued from the phantom, a sibilant whisper that echoed coldly in the Irishman's heart.

"That was a fine run we had," said the ghost.

"Yis, sorr," Pat agreed, in a trembling voice. "And as soon as I catch me brith, we'll have another!"

Now, here is a story that is obviously con-

THE APPLICATION OF STORIES

cerning a ghost, and it might be appropriately told by a frivolous speaker at a banquet of the Society for Physical Research, if that grave body of inquisitors ever indulges in such a material pastime as feasting. But such obvious applicability of the story is by no means the limit of its possible usefulness. On the contrary, its very obviousness in this direction detracts somewhat from its merit. It becomes more effective when applied to a subject not so directly implied by the situation. It might be used advantageously to illustrate the quality of persistence, or the courage for repeated effort in the face of trial and failure. So, too, it might serve to emphasize moral bravery as opposed to physical cowardice. But it would give an excellent flavor if introduced in a talk on forestry. The speaker might then air his learning by some remarks as to religious antiquities, such as the tree-worship of ancient races and the classical spirits of the wood, dryad and hamadryad and their various relatives and so lead to the weird spell exercised by sylvan

AFTER DINNER SPEECHES

shades. He might cite the fact that a boy whistles to keep his spirits up when passing a graveyard at night or when going through the woods, and for the same reason in each case. At this point, the speaker will have sufficiently established a relation between the forest and ghosts, and his story will seem entirely appropriate.

The like method is to be employed in every case.

A New England couple celebrated their diamond wedding. They were not only very old; they were also very healthy. To one of the guests at the celebration who was exclaiming over the old lady's rosy cheeks and brisk movements the ancient bride declared proudly:

"Amos and me are mighty peart. There ain't nothin' much ever troubled Amos, 'cept a spell of rheumatiz last winter. And I ain't had a sick day for more'n fifty years — 'cept one day arter Amos done dosin' with what the Doctor give him, an' I took what was left in the bottle, to save it."

THE APPLICATION OF STORIES

The obvious application of this story is to the subject of thrift, since the old woman has no earthly need of medicine, but feels it her duty to avoid any waste of something bought and paid for. Probably she felt a certain satisfaction even in being sick, since thus she got something for her money. But the application of the story might be extended to subjects wholly unrelated with thrift. It could be used to illustrate the popular fondness for patent medicines. It would entertain at a dinner of the Druggists Association. It equally would amuse the medical fraternity. Moreover, by emphasizing various phases of the story, it might be told with effect on almost any occasion. A few words as to the preciousness of diamonds and the rarity of diamond jubilees would provide an adequate introduction at a dinner of the Jewellers' Society. Of course, it could easily be adapted to a wedding feast or any wedding anniversary.

Another story of thrift as the ruling passion even in the face of death may be cited.

A New England wife, who had attained

AFTER DINNER SPEECHES

local celebrity for the immaculateness of her housekeeping regarded her husband with stern disapproval. The old man was aged and suffering acutely. The physician had announced that the illness must terminate fatally. The man rolled and tossed in a vain effort to find relief from pain. It was this activity on his part that excited the wife's disapprobation. She addressed him presently in a voice of cold authority:

"John Henry, you needn't kick and squirm so, an' wear them best sheets out, even if you be a-dyin'!"

Here, again, no limitation as to the possible usefulness of the story is imposed by its direct applicability. By a necessary touch here or there in the narrative, it may be made suitable to a great number of occasions. It could illustrate the sternness of the Puritan character, and be given appropriately after a Plymouth Rock dinner. Or it could be quoted to drygoods dealers. It might even be applied in illustration of any ruling passion, or stern adherence to duty at the cost of

THE APPLICATION OF STORIES

tenderness in the very face of death. It might well rejoice a bachelor's club or a house-keeper's league. Probably, it would be relished by the Amalgamated Undertakers. And so, and so on. The possibilities are by no means exhausted.

The stories given above are short, yet the manner in which their application may be varied has been clearly shown. The capacity for adaptation is increased in longer narratives, since these afford an opportunity to include any desired reference in the setting by which it may be made harmonious to the needs of the occasion.

A certain gentleman was one of a party of visitors to a lunatic asylum. He was much impressed by many features of the institution, but particularly by the seeming sanity exhibited by most of the inmates. One patient especially attracted his favorable regard. In a conversation of some length, the unfortunate man showed an intelligence much above the average, and there was nothing in speech or manner to suggest a mind deranged. The

AFTER DINNER SPEECHES

visitor and the maniac walked about the building together, and at last the inmate became confidential in response to the sympathetic attention of his listener. Explained that the avarice of relatives had been the actual cause of his incarceration in this institution for the insane. He had detected the plot against him, and in order to oppose it he had secretly converted a large amount of securities into banknotes and gold, with the idea of thus possessing funds in case his property should be tied up by legal proceedings against him. Secretly, at dead of night, he buried this sum of money in a secluded spot known only to himself. Then, unfortunately, the unexpectedly swift action of his enemies brought his plans of defense to naught. He was seized and shut up in the lunatic asylum, and as yet he had been unable to make use of the money hidden by him. He now proposed to the visitor that the latter should aid him in his extremity. He offered to give full directions for finding the buried treasure, with a further offer of one-half the amount as a

THE APPLICATION OF STORIES

gift, provided the other half should be devoted to obtaining his release from confinement.

The visitor was skeptical as to the truth of the story, but he maintained an air of credulity to avoid any danger of exciting the lunatic unduly. He listened sympathetically, and finally, in response to the other's urging, agreed to act in his behalf. He accepted the proffered gift of half the money, and solemnly promised to employ the remainder toward securing the freedom of its owner. The lunatic then gave explicit instructions for finding the spot where the money had been buried. The visitor vowed to lose no time in retrieving the treasure and in applying it to the proposed project.

As the two men walked on together, the crazed one was insistent that the other should not forget his promise, and the visitor reiterated his assurances that he would not fail.

Presently, the party of guests assembled on the veranda, about to take their departure. The man who had promised to seek the hidden funds was standing at the head of the high

AFTER DINNER SPEECHES

steps leading to the driveway, when the lunatic again approached, sidling up to him stealthily, in a manner at once crafty and suspicious.

"You won't forget?" he whispered threateningly.

"No, no, certainly not," the visitor declared hastily, with nervous emphasis.

"You're sure? You won't forget?" the crazy man demanded again.

"I won't forget," was the earnest reply soothingly spoken.

The visitor turned to descend the steps. On the instant, he received a kick that sent him tumbling to sprawl on the gravel of the driveway.

"What on earth did you do that for?" he cried out wrathfully as he scrambled to his feet.

The maniac grinned down in high glee from his place at the head of the steps.

"That," he exclaimed crisply, "is in case you forget!"

In an instance such as this, the narrative

THE APPLICATION OF STORIES

is of a sort to permit elaboration of details to any desired extent. Such elaboration may be so directed as to make the story applicable to a chosen theme, whatever that theme may be. The very fact that the tale has no distinctively obvious quality as did the anecdotes of thrift given above, affords it a character of an elastic sort, bendable as desired. Thus it might be twisted to apply as an illustration to the subject of etiquette, for it is a rule of propriety in visiting an insane asylum to humor the patients, never to antagonize them. But it illustrates also the necessity for discretion, even of caution, in our acts of politeness or kindness, lest we receive a kick. And the story is easily related to such subjects as state institutions in general, the duties of official visitors, the vagaries of crazed persons, the lure of buried treasure, the laws concerning the confinement of the mentally diseased. By making the visitor really believe the lunatic's yarn, the way is opened to various other applications, concerning such matters as credulousness,

AFTER DINNER SPEECHES

avarice, rewards and punishments, high hopes and bitter disillusion. Other adaptations might be effected by changes in the setting of the narrative. By locating the asylum in a particular place, it becomes suited to any gathering in the region adjacent. By distinguishing the visitor as a plumber or a master mason, a relationship is established that fits it for the assembly of either plumbers or masons. And, here again, the list of possible applications is not exhausted. Rather, the illustrations are intended only as suggestions of the manner in which the usefulness of certain story may be varied. The actual scope of such variation is limited only by the seeker's ingenuity.

It seems well to give the speaker a few words of advice concerning the choice of his stories. It may surprise him to be told that it is usually more expedient to choose the old tale rather than the new. The reasons for this are twofold. In the first place, the new story travels the rounds with a celerity truly amazing. Means of communication are

THE APPLICATION OF STORIES

so multiplied in the modern community, and social intercourse is so constant that the latest humorous anecdote is speedily made known to almost every one. Therefore, if the speaker put his reliance on the story of the moment, he is likely to have it fall flat. The audience has already laughed itself weary of this particular jest. In the second place, the antiquated narrative has been dead and buried so long that on its resurrection it is recognizable by few, if any hearers. As a matter of fact, certain essentially amusing situations are forever cropping up in our humorous narratives. The characters involved and the setting of dialogue or action are varied to meet the requirements of contemporary entertainment, but the substance of the plot remains the same. It has been sarcastically declared that all jokes may be traced to three originals, though constantly paraded under multitudinous disguises. It is not true, nor would it be true if the number were set at three hundred. But the exaggeration itself serves to impress on us an appreciation of the

AFTER DINNER SPEECHES

fact. The real identity of a humorous incident survives through countless changes of appearance. To a careful student of humor, a story is rarely, if ever, quite new. At the best, it is merely a new dressing for an old point. And since the special form of the tale serves only as the vehicle for its humor, the old story is fully the equal of the new in its amusing quality, and there is more likelihood that the ancient garb will appear strange to to-day's audience. I remember one story that pleased me mightily when I was a boy. I found it in the humorous department of a standard magazine, of which there were bound files in the library of my home. The issue of the magazine was under date of the early sixties. I have repeatedly told that story, with unflinching success; it seemed always agreeably new to the audience. But about ten years ago I decided to tell this anecdote no more for a long time. The reason was that in a new number of the same magazine I found the story repeated almost word for word in the humorous department, just as

THE APPLICATION OF STORIES

half a century earlier. And the magazine still has a large vogue. I knew that this republication would place the story before so many readers as to render it unsatisfactory for my purposes. But by and by I shall use it again.

Often, too, there is a wholesome simplicity in the primitive narrative that may well cause preference of it over later, more sophisticated versions. For example, at a wedding breakfast I would not care to relate some of the newest anecdotes dealing with the marriage relation. There is a suggestion of decadence in them that might be deemed offensive on such an occasion, and quite properly so deemed. But I would not hesitate to relate the dialogue between the two soldiers on the eve of battle:

Jack and Jim, as they lay on their blankets looking up at the stars, were moved to solemn thoughts before the dread possibilities of the morrow. At last, after a long silence Jim questioned his comrade.

“Jack, how did it come about that you decided to go to war?”

AFTER DINNER SPEECHES

Jack pondered for a little, and then gave a straightforward explanation.

"Well, you see, I was always fond of rows and ructions and all kinds of fighting and such, and I wa'n't married, and so I come." Then, after an interval, he propounded the question in his turn:

"Jim, how's happen you decided to go to war?"

Jim swallowed a few times and presently spoke in a level, rather tired voice.

"Well, Jack, you see as how it was like this. I never did like rows and ruction and fighting and such like, and I was married, and I loved peace and quietness, and I had a wife and eight children, and so I come!"

Similarly, too, I should have no scruples in relating before the bridal pair an anecdote of Grandpa Doolittle. He was a good man, a substantial farmer and a deacon in the church in the early days of Vermont. But some busy bodies of his own generation had been heard to allege that the poor man was hen-pecked. One evening, a little Hiram Doo-

THE APPLICATION OF STORIES

little, the old man's grandson, broke off the study of his lessons to ask a question.

"Oh, gran'pa, what great war began' in 1812?"

The old deacon mused for a few moments, then suddenly straightened and answered with unaccustomed vigor:

"1812 — 1812? Why, that's the year I married your grandma!"

And at the same marriage feast, I might venture to tell of the self-assertive husband, who, had been chased from cellar to garret and back to the family bed-room by his very high-spirited wife plying a broom. The unfortunate man sought refuge by crawling under the bed. As the wife prodded at him with the broom-handle she vociferated shrilly:

"William Henry Peck, you come out from under that bed."

But William Henry, while he fended the broomstick from his ribs as best he could with his hands, announced in muffled, but firm accents:

AFTER DINNER SPEECHES

"I won't come out, Mariah! I will be master in my own house!"

It is suggested to the speaker that he should exercise great caution in repeating any particular story. It is advisable for him to make a practise of using an anecdote once, and once only in his public addresses. He may assume that the stories he tells are quoted by those who hear them, that they even find their way into the public press. In short, by his use of them, he places them in the category of new stories, and the warning given above against the employment of these applies henceforth. More than one speaker has attained an unenviable notoriety by injudicious repetitions of a favorite story. There is no excuse for such folly, since the supply of material is practically inexhaustible. Whenever repetitions are made they should be separated by long intervals of time, preferably of years.

CHAPTER XI

TOASTS AND SENTIMENTS

IN the old days, it was the custom to drink deeply after dinner in the baronial hall, and the custom of that convivial period established an etiquette that was aped in more modest establishments — an etiquette, indeed, that has in some features survived to our own time. This is especially true in the matter of toasts. The drinking bout was recognized as an occasion for jollity. But there is no gaiety in a bibulousness which is silent. So, minstrels tuned harps and voices for the entertainment of the revelers, and tales were told, and many bumpers drained to the honor of gods and men and gallant deeds. Thus, the practise of offering toasts was developed. The social aspect of the custom gave it the strength through which it became almost universal among civilized men, through

AFTER DINNER SPEECHES

which it survives to some extent even among those who resist the lure of wine. This anomaly is truly like the play of "Hamlet" with *Hamlet* left out, but the sentiment of prohibition, while rejecting liquor, will retain its most graceful feature, the offering of toasts.

In giving a toast, the speaker simply names some person or thing as a subject to be honored by the company in a draft of wine. The plainest form for the toast is, of course, the mere naming of the person or thing to receive the tribute of the ceremony. From this point of simplicity, the speaker may extend his remarks in any manner he chooses. He may pay a compliment, either ingenious or sincere or both, to the subject of his toast or he may deliver a considerable eulogy, or he may discuss particularly any phase of the subject that appeals to him. Usually, it is better to reserve actual naming of the subject for the conclusion of the remarks. And to the designation thus at the end, there may be added a sentiment, a phrase briefly summing up the virtues of the theme. For example,

TOASTS AND SENTIMENTS

in offering as a toast the word "Home," a favorite sentiment has been, "the father's kingdom, the child's paradise, the mother's world."

This quotation brings us to a consideration of what is most expedient in the matter of sentiments to be used in the offering of toasts. The toast itself presents no difficulty. It is no more and no less than the naming of any subject it proposed to honor. But in the matter of the sentiment there is more difficulty, since it should be made distinctive, yet within the restrictions of the best taste. The custom has been in the past to formulate sentiments of a rhetorical sort, ornate, flamboyant. For all patriotic toasts, the spread-eagle character was in high favor. The effort generally was toward something high-sounding or ostentatiously clever. To-day, our taste is rather for simplicity in both the thought and the form of the sentiment. In this respect, just as with oratory in all its other phases, the tendency is toward directness of thought and plainness of expression. So, it is

AFTER DINNER SPEECHES

advisable for the speaker to meet the mood of the hour by scrupulous avoidance of meretricious adornment of artificial. It is far better to make the sentiment the expression of a simple and sincere feeling, expressed in the fewest possible words, and these words of a sort understandable by all. His best method is to carefully think out the particular thought to be emphasized, and then to give it a phrasing of his own, direct and explicit. He must sedulously resist any temptation toward grandiloquence in his statement. The sentiment should ring true, if it is to be effective. It is, therefore, necessary that it should be the expression of a real feeling, a sincere tribute. Such sincerity is most convincing in the plainest garb of words. Ornament is likely to obscure its genuine quality.

The sentiment may often be given to advantage in the form of a quotation. Poems offer the best opportunity for admirable selections. It is for this reason that a compilation of quotations in verse is included in the present volume. The choice of these

TOASTS AND SENTIMENTS

selections has been carefully made with a view to their practical usefulness for a great variety of occasions. Preference has been given to those poets in our language whose work is most generally known and esteemed. There are two causes sufficient to justify such preference for those authors long and widely celebrated to others whose vogue is of the moment and, perhaps usually, merely transitory. Such poets as Byron and Burns are universally known and esteemed. Hardly an audience anywhere but would have at least some smatterings of knowledge concerning their works. The case would be quite otherwise in the average company were the poet quoted to be one who had achieved the latest eccentricity in free verse. Even his or her name would be unknown, and the effusion itself would be utterly unintelligible. It is important to remember that an audience does not relish being confounded by its own ignorance through the tactlessness of a speaker. For this reason, a distinct advantage is secured by employing a quotation from an

AFTER DINNER SPEECHES

author who is at least theoretically familiar to the listeners. They complacently accept the verses of Longfellow, whose poetry was memorized by them in the district school, while they might, and probably would, resent the strange cadences of a writer whose name even was wholly strange in their ears.

The second reason for the preference given to the poets of highest repute is found in the fact that uniformly their mode of expression is gratifyingly direct and lucid. It must be remembered that the speaker recites the quotation to the audience just once. He is not delivering a lecture on the poet; he does not analyze the verses phrase by phrase in order to explain their exact significance. The single repetition of the words is the only opportunity afforded for the conveyance of the poet's thought. This condition has been carefully considered throughout in determining those quotations best adapted to the speaker's purposes. This involves no denial of the merits possessed by the many poets rejected in the preparation of the list. Their

TOASTS AND SENTIMENTS

virtues, indeed, are many; oftentimes, from the strictly poetical standpoint, far superior to those represented here. Their fault, so far as the speaker's need is concerned, is that they are more difficult to understand. The speaker has to consider the availability of a quotation by the responsiveness to it of his audience. A beauty hidden is no beauty to the observer; the beautiful thought is a futile thing if it be unintelligible.

For the greater convenience of the speaker, the list of quotations is presented under topical headings. These headings are arranged topical headings. These headings are arranged in alphabetical order, so that the entire list is self-indexed. The headings themselves constitute a body of toasts suitable for a great variety of occasions, and in each instance the particular heading is followed by one or more quotations of poetry suitable for use as a sentiment in connection with the toast.

The speaker should bear in mind that often it may be preferable to limit the sentiment to

AFTER DINNER SPEECHES

a single line, or even phrase, of—a stanza, instead of offering the whole quotation. Moreover, he need have no hesitation in paraphrasing any thought of the poet that makes a special appeal to him. Thus, he may find in the list a stimulant to his own fancy that will enable him to formulate the sentiment in his own words. Used in the manner indicated, the list of quotations will, it is hoped, prove very serviceable to the speaker in the task of preparation.

Toasts and Sentiments

Toasts and Sentiments

AMERICA

ALL WITH THEE

OUR hearts, our hopes are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee. are all with thee.

— LOWELL



A UNITY

ONE flag, one land, one heart, one hand,
One nation evermore!

— HOLMES

AFTER DINNER SPEECHES

BREATHES THERE A MAN

BREATHES there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned.
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, power and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.

— SCOTT



COUNTRY AND FLAG

To her we drink, for her we pray,
Our voices silent never;
For her we'll fight, come what may,
The stars and stripes forever!

— DECATUR

TOASTS AND SENTIMENTS

MY NATIVE LAND

My native land! I turn to you,
With blessing and with prayer,
Where man is brave and woman true,
And free as mountain air.
Long may our flag in triumph wave
Against the world combined,
And friends a welcome — foes a grave,
Within our borders find.

— MORRIS



OUR COUNTRY

Our Country, may she always be in the right —
but right or wrong — Our Country.

— DECATUR



WHERE THE HEART IS

Our country is that spot to which our heart is
bound.

— VOLTAIRE

AFTER DINNER SPEECHES

BEER

INTO THE CAN

WHO'D care to be a bee and sip
Sweet honey from a flower's lip
When he might be a fly and steer
Head first into a can of beer?

— ANON.



THE REMEDY OF GRIEF

SUCH power hath beer. The heart where Grief
hath cankered
Hath one unfailing remedy — the tankard.

— SAXE

BRANDY

THE LIAR

IF wine tells truth, and so have said the wise;
It makes me laugh to think how brandy lies.

— HOLMES

TOASTS AND SENTIMENTS

CONTENTMENT

GIRL AND FRIEND AND PITCHER

THE wealthy fool with gold in store
Will still desire to grow richer,
Give me but these, I ask no more —
My charming girl, my friend, and pitcher.

*My friend so rare, my girl so fair,
With such, what mortal can be richer?
Give me but these, a fig for care,
With my sweet girl, my friend, and pitcher.*

From morning sun, I'd never grieve
To toil a hedger, or a ditcher,
If that when I come home at eve,
I might enjoy my friend and pitcher.

*My friend so rare, my girl so fair,
With such, what mortal can be richer?
Give me but these, a fig for care,
With my sweet girl, my friend, and pitcher.*

AFTER DINNER SPEECHES

Tho' Fortune ever shuns my door —

I do not know what can bewitch her —
With all my heart can I be poor,

With my sweet girl, my friend, and pitcher.

My friend so rare, my girl so fair,

With such, what mortal can be richer?

Give me but these, a fig for care,

With my sweet girl, my friend, and pitcher.

— ANON.



SAMBO'S TOAST

LITTLE ter-day an' little ter-morrer,

Out o' meal an' bound ter borrer;

Hoe cake an' dab o' dough,

Dash her down and say no mo'.

Peace at home and pleasure abroad,

Please your neighbor an' sarve the Lord.

God bless you!

— ANON.



THE LITTLE NEEDS

A LITTLE health, a little wealth,

A little house and freedom,

With some few friends for certain ends,

But little cause to need 'em.

— ANON.

TOASTS AND SENTIMENTS

DEATH

DEAD ALL OVER

WHILE we live, let's live in clover,
For when we're dead, we're dead all over.

— ANON.

DINING

THE ONE ESSENTIAL

WE may live without poetry, music and art,
We may live without conscience and live without
heart,
We may live without friends; we may live without
books;
But civilized men cannot live without cooks.
We may live without books, —
What is knowledge but grieving.
We may live without hope, — what is hope but
deceiving.
We may live without love, — what is passion but
pining;
But where is the man who can live without dining?

— MEREDITH

AFTER DINNER SPEECHES

DRINKING

THE OLD CONVIVIAL GLOW

I FEEL the old convivial glow (unaided) o'er me
stealing —

The warm, champagne, old particular, brandy-
punchy feeling.

— HOLMES

FRIENDSHIP

GOOD FELLOWS

A GLASS is good, and a lass is good,
And a pipe to smoke in cold weather;
The world is good and the people are good,
And we're all good fellows together.

— O'KEEFE



HERE'S TO THOSE

HERE's to those I love;
Here's to those who love me;
Here's to those who love those I love,
And here's to those who love those who love me.

— ANON.

TOASTS AND SENTIMENTS

MOST PRIZED

OLD books, old wine, old nankin blue —
All things, in short, to which belong
The charm, the grace, that time makes strong,
All these I prize, but (*entre nous*)
Old friends are best.

— DOBSON



THE FOUR BLESSINGS

OH! Be thou blest with that heaven can send,
Long health, long youth, long pleasure — and a
friend.

— POPE



THE FOUR HINGES

HERE's to the four hinges of Friendship,
Swearing, Lying, Stealing and Drinking.
When you swear, swear by your country;
When you lie, lie for a pretty woman;
When you steal, steal away from bad company;
And when you drink, drink with me.

— ANON.

AFTER DINNER SPEECHES

THE LOVING CUP

AND let the Loving-Cup go round,
The cup with blessed memories crowned,
That flows when e'er we meet — my boys.
No draught will hold a drop of sin,
If love is only well stirred in
To keep it sound and sweet — my boys.
To keep it sound and sweet.

— HOLMES

GIRLS

PRETTIEST LAST

YOU may run the whole gamut of color and shade
A pretty girl — however you dress her —
Is the prettiest thing that ever was made,
And the last one is always the prettiest,
Bless her!

— ANON.

GOODNESS

ONE GRAND SWEET SONG

BE good, and let who will be clever,
Do noble things, not dream them all day long,
And thus make life, death and that vast forever
One grand sweet song.

— ANON.

TOASTS AND SENTIMENTS

HAPPINESS

A TWIN

ALL who joy would win
Must share it: — Happiness was born a twin.

— BYRON

HOME

THE WORLD OF LOVE

A WORLD of strife shut out, and a world of love
shut in.

— ANON.

IN MEMORIAM

TO THOSE WHO HAVE PASSED

OH! here's to other meetings
And other greetings then,
And here's to those we've drunk with,
But never can again.

— ANON.

AFTER DINNER SPEECHES

KISSES

AND AGAIN!

GIVE me kisses! Nay, 'tis true
I am just as rich as you;
And for every kiss I owe,
I can pay you back, you know.
Kiss me, then
Every moment and again.

— SAXE



NEGLECT

How should great Jove himself do else than this
To win the woman he forgets to kiss.

— PATMORE



NO, NEVER!

I NE'ER could any lustre see
In eyes that would not look at me
I ne'er found nectar on a lip
But where my own did hope to sip.

— SHERIDAN

TOASTS AND SENTIMENTS

PROPINQUITY

'Tis sweet to think that where'er we rove,
We are sure to find something blissful and dear,
And that when we are far from the lips that we
love
We've but to make love to the lips that are near.

— MOORE



SWEETER BY FAR

You will find, my dear boy, that the dearly prized
kiss,
Which with rapture you snatched from the half-
willing Miss,
Is sweeter by far than the legalized kisses
You give the same girl when you've made her
a Mrs.

— ANON.



SWEETEST MEMORIAL

WHEN age chills the blood, when our pleasures
are past —
When years fleet away with the wings of the
dove —

AFTER DINNER SPEECHES

The dearest remembrance will still be the last,
Our sweetest memorial the first kiss of love.

— BYRON



THE REMEDY

NEVER a lip is curved in pain
That can't be kissed into smiles again.

— HARTE

LAUGHTER

COFFIN-NAILS

CARE to our coffin adds a nail, no doubt,
And every grin, so merry, draws one out.

— WOLCOTT



LAUGH AND BE FAT

LAUGH and be fat, sir, your penance is known;
They that love mirth let them heartily drink
'Tis the only receipt to make sorrow sink.

— JOHNSON

TOASTS AND SENTIMENTS

LAUGH AT ALL

LAUGH at all things,
Great and small things,
Sick or well, at sea or shore;
While we're quaffing,
Let's have laughing,
Who the devil cares for more?

— BYRON

LIQUOR

ALLY OF GENIUS

LET schoolmasters puzzle their brain,
With grammar and nonsense and learning;
Good liquor, I stoutly maintain
Gives genius a better discerning.

— GOLDSMITH

LONG LIFE

PARADOX

HERE's that we may live to eat the hen
That scratches on our grave.

— ANON.

AFTER DINNER SPEECHES

LOVE

BETTER TO HAVE LOVED AND LOST
I HOLD it true, what'er befall,
I feel it when I sorrow most;
'Tis better to have loved and lost,
Than never to have loved at all.

— TENNYSON



IF ——!

HERE'S to those who'd love us
If we only cared.
Here's to those we'd love
If we only dared.

— ANON.



HIS OWN

HERE'S to the man who loves his wife,
And loves his wife alone.
For many a man loves another man's wife,
When he ought to be loving his own.

— ANON.

TOASTS AND SENTIMENTS

LOVE LAUGHS AT LAW

O, RANK is good, and gold is fair,
And high and low mate ill;
But love has never known a law,
Beyond its own sweet will.

— WHITTIER



TIME WASTED

THE cup that is longest untasted
May be with our bliss running o'er,
And, love when we will, we have wasted
An age in not loving before.

— WILLIS



TO CELIA

DRINK to me only with thine eyes,
And I will pledge with mine;
Or leave a kiss but in the cup,
And I'll not look for wine.
The thirst that from the soul doth rise,
Doth ask a drink divine;
But might I of Jove's nectar sup,
I would not change from thine.

AFTER DINNER SPEECHES

I sent thee late a rosy wreath,
Not so much honouring thee,
As giving it a hope that there
It could not withered be.
But thou thereon didst only breathe,
And sent'st it back to me:
Since when it grows, and smells, I swear,
Not of itself, but thee.

— JOHNSON



TO-DAY

TIME is short, life is short,
Life is sweet, love is sweet, use to-day while you
may;
Love is sweet, and to-morrow may fail;
Love is sweet, use to-day.

— CHRISTINA G. ROSSETTI



TO EACH, A MATE

To every lovely lady bright,
I wish a gallant faithful knight;
To every faithful lover, too
I wish a trusting lady true.

— SCOTT

TOASTS AND SENTIMENTS

To THEE

HERE'S a sigh to those who love me,
And a smile to those who hate;
And whatever sky's above me,
Here's a heart for every fate.
Were't the last drop in the well,
As I gasped upon the brink,
Ere my fainting spirit fell,
'Tis to thee that I would drink.

— BYRON



UNREQUITED LOVE

A MIGHTY pain to love it is,
And 'tis a pain that pain to miss;
But, of all pains, the greatest pain,
Is to love, but love in vain.

— COWLEY



WHEN HEAVEN OPENS

O TENDER longing! sweet hope! the golden
time of first love — the eye sees the heaven open
while the heart is silent in blissfulness.

— SCHILLER

AFTER DINNER SPEECHES

MARRIAGE

A CROWN OF BLESSING

Look down you gods,
And on this couple drop a blessed crown.

— SHAKESPEARE

OLD AGE

THE GOOD DIE YOUNG

The good die young — Here's hoping that
you may live to a ripe old age.

— ANON.

OLD TIMES

IN MEMORY

I DRINK it as the Fates ordain it,
Come, fill it, and have done with rhymes;
Fill up the lonely glass, and drain it
In memory of dear old times.

— THACKERAY

TOASTS AND SENTIMENTS

PRESENT

MY HOUR

THE past was bad, and the future hid its good or
ill untried, O;
But the present hour was in my power, and so I
would enjoy it, O.

— BURNS

PROSPERITY

FOR ME, FOR YOU

A CHEERFUL glass, a pretty lass,
A friend sincere and true;
Blooming health, good store of wealth,
Attend on me and you.

— ANON.

QUAKER TOAST

ME AND MINE, THEE AND THINE

HERE'S a health to me and mine,
Not forgetting thee and thine;

AFTER DINNER SPEECHES

And when thee and thine
Come to see me and mine,
May me and mine make thee and thine
As welcome as thee and thine
Have ever made me and mine.

— ANON.

SLEEP

A FAIR GOOD-NIGHT

To all, to each, a fair good-night,
And pleasant dreams and slumbers light!

— SCOTT

SOLDIERS

A WOMAN'S TOAST

THE soldiers of America,
Their arms our defense,
Our arms their recompense —
Fall in, men; fall in!

— ANON.

TOASTS AND SENTIMENTS

STARS AND STRIPES

OUR FLAG

THE Lily of France may fade,
The Thistle and Shamrock wither,
The Oak of England may decay,
But the Stars shine on forever.

SUMMER

TO JUNE AND SUMMER TIME

WHEN blue bells ring their merry chime
Announcing June and summer time
And dancing brooks their carols sing
Prophetic of the passing spring
We'll pluck a golden buttercup
And with the dew we'll fill it up,
And drink a health to happy hours —
To singing birds; to fragrant flowers.

— ANON.

AFTER DINNER SPEECHES

TEMPERANCE

A WELCOME BACK

A MAN may drink, and no be drunk;
A man may fight, and no be slain;
A man may kiss a bonnie lass,
And aye be welcome back again.

— BURNS



MODERATION IN ALL THINGS

I TAKES my pipe, I takes my pot;
And drunk I am never seen to be;
I'm no teetotaler, or sot,
And as I am I mean to be.

— GILBERT

WATER

THE TRUE TOPER

A FIG then for Burgundy, Claret or Mountain,
A few scanty glasses must limit your wish;
But he's the true toper that goes to the fountain,
The drinker that verily "drinks like a fish!"

— HOOD

TOASTS AND SENTIMENTS

WINE

ALL IN DRINK

WE'LL have it all in drink; let meat and lodging go; they are transitory and show men merely mortal.

— BEAUMONT and FLETCHER



AND ANOTHER

HERE's to a long life and a merry one,
A quick death and a happy one,
A good girl and a pretty one,
A cold bottle and another one.

— ANON.



ANOTHER DAY

LET us have wine and women, mirth and laughter,
Sermons and soda-water the day after.

— BYRON



BOTTLE AND FRIEND

HERE's to a bottle and an honest friend;
What would you wish for more, man?

AFTER DINNER SPEECHES

Who knows before his life may end
What his share may be of care, man.

— BURNS



DRINK AND BE MERRY

DRINK, my jolly lads, drink with discerning,
Wedlock's a lane where there is no turning;
Never was owl more blind than lover;
Drink and be merry, lads; half seas over.

— MULOCK



FILL HIGH!

THEN fill the cup, fill high! fill high!
Nor spare the rosy wine,
If death be in the cup, we'll die —
Such death would be divine.

— LOWELL



FOR THE HOUR-GLASS

SAY, why did Time
His glass sublime
Fill up with sands, unsightly.

TOASTS AND SENTIMENTS

When wine he knew
Runs brisker through
And sparkles far more brightly?

— MOORE



HAD I THE POWER

O, LITTLE fishes of the sea,
Had I the power divine,
I'd turn you into silver cups,
And your sea to purple wine.

— ANON.



IN THE GOBLET ALONE

FILL the goblet again; for I never before
Felt the glow which now gladdens my heart to
its core.
Let us drink; who would not? since through life's
varied round
In the goblet alone no deception is found.

— BYRON

AFTER DINNER SPEECHES

NO STING

FRIEND of my soul! this goblet sip —
'Twill chase the pensive tear;
'Tis not so sweet as a woman's lip,
But O! 'tis more sincere.
Like her delusive beam,
'Twill steal away the mind;
But unlike affection's dream,
It leaves no sting behind.

— MOORE



OUR SUN

THIS bottle's the sun of our table.
His beams are rosy wine;
We, planets that are not able
Without his help to shine.

— SHERIDAN



PEGASUS

IF with water you fill up your glasses,
You'll never write anything wise;
For wine is the horse of Parnassus,
Which hurries a bard to the skies.

— MOORE

TOASTS AND SENTIMENTS

SALVATION

STRONG ale was ablution,
Small beer persecution,
A drum was *memento mori*;
But a full-flowing bowl
Was the saving his soul,
And port was celestial glory.

—BURNS



THE BIG-BELLIED BOTTLE

No churchman am I for to rail and to write;
No statesman nor soldier to plot or to fight;
No sly man of business contriving a snare,
For a big-bellied bottle's the whole of my care.

—BURNS



THE BUMPER

FILL the bumper fair!
Every drop we sprinkle
O'er the brow of care
Smooths away a wrinkle.
Wit's electric flame
Ne'er so swiftly passes

AFTER DINNER SPEECHES

As when through the frame
It shoots from brimming glasses.

— MOORE



THE CAPTAIN'S TASTE

DID you ever hear of Captain Wattle?
He was all for love and a little bottle.

— DIBDEN



THE LOVING CUP

THUS circling the cup, hand in hand, ere we
drink,
Let sympathy pledge us, through pleasure,
through pain,
That, fast as feeling but touches one link,
Her magic shall send it direct through the
chain.

— MOORE



THE WIFE'S QUERY

THEN fill a fair and honest cup, and bear it
straight to me;
The goblet hallows all it holds, what e'er the
liquid be,

TOASTS AND SENTIMENTS

And may the cherubs on its face, protect me
from the sin

That dooms me to those dreadful words, "My
dear, where have you been?"

— HOLMES



To FOLLY

Now, down with care and blithely swear

A truce to melancholy;

Let each good soul fill up his bowl

And drink a toast to folly!

— POWELL



To Joy

THEN fill the glass — away with gloom,

Our joys shall always last;

For hope will brighten days to come,

And memory guild the past.

— MOORE



To NOAH

So a cup ere we part to the man of our heart,

Old Noah, the primitive grower of wine;

And one brimming cup (nay, fill it quite up),

To the angel who gave him the seed of the vine.

— SAXE

AFTER DINNER SPEECHES

TWIN ACHES

'TWEEN woman and wine a man's lot is to smart,
For wine makes his head ache, and woman his
heart.

— ANON.



WHILE ABLE

HERE, waiter, more wine, let me sit while I'm able,
Till all my companions sink under the table.

— GOLDSMITH



WHILE YOU MAY

DRINK to-day and drown all sorrow;
You shall perhaps not do't to-morrow;
Best while you have it, use your breath,
There is no drinking after death.

— BEAUMONT and FLETCHER

TOASTS AND SENTIMENTS

WOMAN

ALL TOGETHER

LET her be clumsy, or let her be slim,
Young or ancient, I care not a feather;
So fill up a bumper, nay, fill to the brim,
Let us toast all the ladies together.

— ANON.



A REASONABLE WOMAN

I KNOW the thing that's most uncommon;
(Envy be silent and attend)
I know a reasonable woman,
Handsome, and witty, yet a friend.

— POPE



A WOMAN PERFECTED

EARTH'S noblest thing — a woman perfected.

— LOWELL

AFTER DINNER SPEECHES

EXCEPT —.

HERE'S to woman, the sweetheart, the wife,
The delight of our firesides by night and by
day,
Who never does anything wrong in her life,
Except when permitted to have her own way.

— HALLECK



EXCUSE FOR THE GLASS

HERE'S to the maiden of bashful fifteen,
Here's to the widow of fifty,
Here's to the flaunting extravagant queen,
And here's to the housewife that's thrifty.

Let the toast pass,

Drink to the lass,

I'll warrant she'll prove an excuse for the glass.

Heres' to the charmer whose dimples we prize,
Here's to the maid who has none, sir,
Here's to the girl with a pair of blue eyes,
And here's to the nymph with but one, sir.

Let the toast pass,

Drink to the lass,

I'll warrant she'll prove an excuse for the glass.

TOASTS AND SENTIMENTS

Here's to the maid with a bosom of snow,
Now to her that's as brown as a berry,
Here's to the wife with a face full of woe,
And now to the damsel that's merry.

Let the toast pass,

Drink to the lass,

I'll warrant she'll prove an excuse for the glass.

For let 'em be clumsy, or let 'em be thin,
Young or ancient, I care not a feather,
So fill up up your glasses, nay, fill to the brim,
And let us e'en toast 'em together.

Let the toast pass,

Drink to the lass,

I'll warrant she'll prove an excuse for the glass.

— SHERIDAN



GARLAND OF LOVE

HONORED be woman! she beams on the sight,
Graceful and fair, like a being of light,
Scatters around her wherever she strays,
Roses of bliss on our thorn-covered ways —
Roses of paradise fresh from above,
To be gathered and twined in a garland of love.

— HOOD

AFTER DINNER SPEECHES

HER CHARMS

SHE is pretty to walk with,
She is pretty to talk with,
And pleasant, too, to think on.

— SUCKLING



HER CONTRARIETY

HERE's to woman, the source of all our bliss;
There's a foretaste of heaven in her kiss;
But from the queen upon her throne, to the maid
in the dairy,
They are all alike, in one respect — "contrary."

— ANON.



HER EYES

HERE's to the girl with eyes of blue,
Whose heart is kind and love is true;
Here's to the girl with eyes of brown,
Whose spirit proud you cannot down;
Here's to the girl with eyes of gray,
Whose sunny smile drives care away;
Whate'er the hue of their eyes may be,
I'll drink to the girls this toast with thee!

— ANON.

TOASTS AND SENTIMENTS

HER FICKLENESS

I'M convinced a woman can
Love this, or that, or any other man;
This day she's melting hot,
To-morrow swears she knows you not;
If she but a new object find,
Then straight she's of another mind.

— SUCKLING



HER PLACE

THEY talk about a woman's sphere as though it
had a limit;
There's not a place on earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life or birth,
That has a feather's weight of worth —
Without a woman in it.

— ANON.

AFTER DINNER SPEECHES

IN THE HOME

WOMAN! with that word,
In the green bower of home.
Truth, beauty, love, in her adored,
And earth's lost paradise restored,
Life's dearest hopes and memories come;

— HALLECK



LOOK ON HER FACE

BRIGHT as the sun her eyes the gazers strike,
And like the sun they shine on all alike,
Yet graceful ease and sweetness void of pride
Might hide her faults if belles had faults to hide.
If to her share some female errors fall
Look on her face and you'll forget them all.

— POPE



NAVAL TOAST

HERE'S to our sweethearts and our wives;
May our sweethearts soon become our wives
And our wives ever remain our sweethearts.

— ANON.

TOASTS AND SENTIMENTS

PEARL OF ALL THINGS

O PEARL of all things, woman! Adored by the
artist who created thee.

— SCHILLER



PLACE AUX DAMES

AND when a lady's in the case
You know all other things give place.

— GAY



SUPERLATIVE

O FAIREST of creation! last and best
Of all God's works! Creature in whom excelled
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable,—or sweet.

— MILTON



THE LASSES

AND nature swears, the lovely dears
Her noblest work she classes, O;
Her 'prentice hand she tried on man,
And then she made the lasses, O.

— BURNS

AFTER DINNER SPEECHES

THE MODERN WOMAN

AT last
She rose upon a wind of prophecy,
Dilating on the future.

— TENNYSON



THE PARAGON

I FILL this cup to one made up
Of loveliness alone,
A woman of her gentle sex
The seeming paragon;
To whom the better elements
And kindly stars have given
A form so fair that, like the air,
'Tis less of earth than heaven.

Her health! And would on earth there stood
Some more of such a frame,
That life might be all poetry,
And weariness a name.

— PINKNEY

TOASTS AND SENTIMENTS

THE SUPREME FAITHFULNESS

TALK about the devotion of the sex, but the most faithful attachment in life is that of a woman in love — with herself.

— LYTTON



THOSE EYES

THOSE eyes whose light seemed rather given
To be adored than to adore —
Such eyes as may have looked from heaven,
But ne'er were raised to it before.

— MOORE



TO THE COMPOSITE HER

Now, with wine as is due, let the honors be paid,
Whilst I give my hand, heart and head;
Here's to her, the fond mother, dear partner, kind
maid,
Who first taught me to love, woo and wed.

— HOOD

AFTER DINNER SPEECHES

TO THEE

WHILE there's life on the lip, while there's warmth
in the wine,
One deep health I'll pledge, and that health shall
be thine.

— MEREDITH



WHOM EACH LOVES BEST

Drink ye to her that each loves best;
And if you nurse a flame
That's told but to her mutual breast,
We will not ask her name.

— CAMPBELL

FORMS FOR SPEECHES

HERE are presented numerous forms of speeches, suitable for use on various occasions. Each is complete in itself, and merely requires memorizing. These set addresses have been very carefully prepared by one who is accustomed to speech-making, and they will, therefore, be found satisfactory, since they have the proper character for oral delivery, which is something quite different oftentimes from the quality that distinguishes the written discourse. The addresses are distinctly of a sort that may be delivered with the effect of being extemporaneous.

Care has been used to make the form in every instance of the broadest possible character. Owing to this fact, their usefulness is greatly extended, without close restrictions of

SPEECHES

time and locality. Indeed, any one of the collection might be available for occasions other than that designated by the heading. Moreover, pains have been taken to avoid repetitions, and by reason of this fact two or more of the forms may be joined to make a single discourse when the occasion demands an oration. The choice of subjects has been made with a view to listing those of chief importance, and it results from this that a great variety of occasions not specifically designated by the titles are, nevertheless, so related to them that the set forms will prove available unfailingly.

The general nature of the addresses is somewhat serious, since this is fitting to many of the particular occasions included in the list. It will be noted, however, that there are lighter touches when these are justified by the occasion. In addition, it must be borne in mind that these forms put no restraint on the ambitious speaker. They are intended for the convenience of anyone who finds himself under the necessity of delivering an address

FORMS FOR SPEECHES

while unprepared either from inclination or inability. They are purposely made short enough to permit of easy memorizing, while they are still long enough fully to answer the requirements of the occasion. But individual preference and ability may choose to adapt them and to enlarge them. Especially, an ambitious speaker may avail himself of the material here offered, and yet make it really his own by such alterations and additions as shall appeal to him. In this direction, the most important point will be the improvement of any particular address by appropriate references to local conditions and matters of timeliness. Thus, in an address on Decoration Day, specific mention of the valor displayed by the soldiery in that community where the exercises are held. So, too, at a family reunion there should be some enumeration of the exploits of members of the clan, and these narratives may be either grave or gay, preferably both. It is well to pay a tribute to the greatness of the famous divine or the bravery of the doughty general, but it

SPEECHES

is also well to cite a mythical relation who beat all his eight wives, or of the real ancestor who was hanged for sheep-stealing. In any way possible, there should be an effort to deck the bare form with allusions of a familiar kind, calculated to interest and please the hearers, to arouse in them a personal sympathy with the speaker's thought.

In the preceding portion of this volume, ample instruction has been given as to the method for making use of the funny story in a speech. Those directions are all equally applicable in connection with these set forms. For example, at the outset of an address on Lincoln's Birthday, it would be quite suitable to tell any preferred humorous anecdote, and follow it by the statement that the story has been attributed to Abraham Lincoln. This would be true, in all probability, since the number of good stories credited to that great man is beyond all counting. Of course, in such case, the law of timeliness must be regarded. It would not do thus to quote a tale of flying machines or submarines or radio-

FORMS FOR SPEECHES

telephones. Similarly, essentially any story that is really amusing may be made applicable to the particular occasion by the use of a little ingenuity, following the instructions previously given on the subject.

Use is to be made at pleasure of any desired extracts from the list of toasts and sentiments, for the purpose of adorning the address on any particular occasion.

NEW YEAR'S DAY

THE New Year! The dates of the calendar are as the milestones for man's journey through life. On a certain day in a certain year, a child was born; the child grows to maturity, lives out its appointed span, and then, on a certain day in a certain year, dies. The vital events are noted according to the calendar. Births, marriages and deaths are recorded in the family Bible—in the bureau of vital statistics. Life is measured by its years. Every year is a cycle complete in itself, a cycle of months, weeks, days, hours, minutes, seconds. New Year's Day is both a beginning and an end. It marks the conclusion of one such cycle, it marks the beginning of another. Thus, the day has a peculiar, a striking significance for every individual. This anniversary compels the deep attention of every

NEW YEAR'S DAY

one of us. It compels us to reflect on the cycle that is ended, and, as well, to consider carefully the new cycle that is opening. Naturally, there is review of the past, anticipation of the future. We are blest indeed if we are able to gain wisdom from a study of our experiences through the days that are gone, and to apply that wisdom in the ruling of our conduct through the days to come. Such wisdom is garnered not only from happiness, but also, and in chief measure, from the bitterest trials of life. Often, indeed, a clear vision looks back over the years, and beholds in the most grievous sorrows so difficultly endured the means whereby character was purified, whereby the spirit grew and took on strength to achieve.

Just because the New Year carries with it this impulse to examine the past and to plan the future, it is inevitably a time of keen regrets as well as of high aspirations. A candid survey of things done must show even the best among us faults both of commission and of omission. It follows, of course, that in

SPEECHES

planning the future, the repetition of such faults is denied a place. Hence, New Year resolutions.

Now, New Year resolutions are good or bad according to the circumstances. Of course, the particular resolve may be taken for granted as meant to be an improvement in conduct. The quality of good or bad, therefore, so far as we are concerned has to do with the future history of the resolution. It being admitted that the resolution itself is admirable it is a good resolution if it is kept; it is a bad resolution if it is broken. The reason is that lying is a vicious thing. The breaking of a promise is the worst sort of lying. The breaking of a promise to one's self has a guilt all its own. It means a flabby will. The flabby will is a foe to righteousness. To be sure, many persons of strong will are evil, but we may be sure that no weak and vacillating person can be a saint. The late Professor James, the eminent psychologist, was vehement in denouncing the evil of broken resolutions by reason of their destructive effect

NEW YEAR'S DAY

on the will power. It is better for the character to make no resolutions for the New Year, if any is to be broken. A single resolution carefully maintained is excellent: a dozen broken are not only absurd, they are profoundly injurious to the maker and breaker of them. The desire for improvement is a wholesome thing, and its manifestation at the New Year season deserves every encouragement. But enthusiasm for reform should be checked by prudence. Before the pledge is made, the cost of fulfillment should be most carefully considered, and there should be an honest estimate of the courage required of the ability to deny habit and desire for the sake of principle. The resolution deliberately formed and conscientiously carried out is of vast value in the building of character.

At this season, as another year begins, we take comfort from the fact that we are still alive, and we celebrate joyously. The spirit of the occasion is exhibited in family reunions, in community gatherings, in social gaieties of diverse sorts. The whole nation

SPEECHES

honors the opening of the New Year as a national festival. And not our nation alone. Through all history, all races have alike done honor to the date that marked the beginning of their year. Though that date itself has varied widely, the spirit animating different peoples has always been the same. That spirit is the one that now animates us. There is a deeper feeling than that of which I have spoken, which has to do with religion. Stress is laid on this in every church, and it is a fact that all the religions of the world have sanctified this season.

Reference to other calendars remind me that our own is not perfect. We have changed it often enough, but it is still defective. Once in four years, we must add an extra day in February to keep our dates harmonious with those of nature. But that defect gives a single touch of variety to the otherwise monotonous repetitions of the calendar year. Incidentally, leap year has the traditional merit of generously offering opportunity to all love-lorn maiden ladies.

NEW YEAR'S DAY

My friends, let us aspire, yet fairly within the measure of our powers; let us resolve yet discreetly; above all let us achieve.

To the New Year, our endeavor, our attainment!

LINCOLN'S BIRTHDAY

NO holiday could be more worthy than this. It is devoted to the memory of a man who is unique in history. He was one to whom came a most tremendous opportunity for service to his fellows; he was one who proved himself adequate to the mastery of a situation of supreme trial.

It is well to reflect with appreciative care on the character of Abraham Lincoln. He was such a product of our American Democracy as no other country could duplicate. He typified in his person that possibility of achievement which is our pride. His origin was of the humblest; he enjoyed in his youth no advantages whatsoever, as we understand the term. Poverty would have left him to illiterate obscurity, but for the fact that he possessed a burning desire to go forward, on-

LINCOLN'S BIRTHDAY

ward, upward. He had, too, an inexhaustible energy with which to fight for the attainment of his desire. He won education by sheer force of perseverance, a perseverance that was indomitable. Who of us but has a mental picture of the lanky youth poring over a borrowed book in the night hours, reading by the uncertain light of the fire on the cabin hearth. There is inspiration to every ambitious young man in the life story of Lincoln. It would seem, indeed, that there was nothing in his favor. Surely no one ever had less aid from his environment for the building of a career; no one ever had set before him more and greater obstacles in the race for supremacy. Lincoln's one mighty asset was the noble spirit that was within him. It was a spirit keen to strive, indomitable, righteous. It was this spirit that drew other men to him, that made them appreciate and honor both his power and his love of the right. It was this spirit that compelled the trust of a multitude of his fellows, who turned over to him guardianship of our nation. How he dis-

SPEECHES

charged his duties through years of bloody stress is a record so simple that it is familiar to every schoolboy, and it is a record so wonderful that all true men do reverence to the name of Abraham Lincoln. His whole life stands in a beauty all its own for devoted service to his country and to his fellow men. His death was the final sacrifice on the altar of patriotism.

Let us, then, remember this martyred president with a loving veneration that shall thrill us to deeper appreciation of the blessings that are ours, that shall thrill us also to a keener realization of our duties as fellow citizens of that great man, to more earnest fulfillment.

SAINT VALENTINE'S DAY

ALL the world loves a lover. Saint Valentine specialized in just that sort of thing. A noble career for a saint, if you ask me. For what is there more interesting than the infinite vagaries of true love? And it is only in behalf of true lovers that the saint bestirs himself.

It is, indeed, love that makes the world go round. Love, in the right use of the word, is always true love. Not only does love make the world go round, it makes life worth living—simply love, nothing else, makes beautiful the whole universe. Life is, in fact, a dreary, sordid and fruitless grind without it. Merely to eat and to drink, to be clothed, to toil at the gaining of such necessities are pursuits gross and earthly in themselves that bring the doer to nothingness of themselves.

SPEECHES

They become ennobled when love is the motive underlying every activity. Such love may be of home and family, of country, of duty, of one's fellow man, of God. In its noblest expression, it may be all of these.

The kindly old saint, however, confines his interest to the love affairs of a man and a maid. He is broad enough, let us hope, to make age no barrier. He is tolerant toward the man who is so young that we more experienced ones term his emotion calf-love, or even puppy-love. And the saint is tolerant, also, to the maid whom we brutally term old. We are not so charitable. We are likely to sneer when the choice of lovers does not meet our personal ideas of what is fitting. We refer to May and December when there is difference of years. We are scornful concerning the lover with one foot in the grave, so to speak, and the other slipping. And, too, we are fond of saying: "Now, what can he see in her?" or: "What can she see in him?" The old Indian was more philosophical in his appreciation of variousness in mankind, for he

SAINT VALENTINE'S DAY

thanked the Great Spirit that all red men were not as he, since in that case every other brave would have wanted his squaw. It might be well for us to copy after Saint Valentine in gentle tolerance of the foibles of other folks in their fancies.

Let us give thanks to Saint Valentine. We need him. More power to his arm—to his brain. The lovers need him to smooth the way to marriage. They need him still more to smooth the way after they are married. Of old, romances wrote of a youth and a maiden, but ended the chronicle with the announcement: "Thus they were married and lived happy ever afterward." Nowadays, the novelists begin with the marriage, and exploit their living unhappy ever afterward up to the divorce court. The modern romance delights in seizing on a couple old enough to know better, and making them do worse.

I doubt not that this very day Saint Valentine is growing thin. It must be a strenuous time for him with grandmama bunny-hugging in the cabaret, and silly chits, of flapper age,

SPEECHES

but now so powdered and rouged and bobbed, with little time for lessons in their business of vamping Tom, Dick and Harry. Nevertheless, though he may grow thin, Saint Valentine will save the situation, will restore sound sense to his protégés. He will be able to do this because, in spite of all extravagances of the moment, the hearts of old and young alike are still sound. They are so sound that they will function normally, which means that lovers will continue to love deeply, to trust completely, to hope absurdly, to marry foolishly, to live wisely—perhaps to die contentedly.

Hail blessed Saint Valentine!

GEORGE WASHINGTON'S BIRTH-DAY

GEORGE WASHINGTON, the Father of Our Country. The term in itself is one of supreme honor, of love, of reverence. Every parent finds a personal satisfaction in the right achievement attained by his own offspring. In a sense, what is wrought by the children is the performance of the parents. The intimate relation that always exists between parent and child is such that to claim it voluntarily is a final proof of deepest affection. It is thus that our nation has borne witness to its love for Washington. It has called him father. That designation is of itself full evidence of the veneration with which the citizens of these United States have always regarded, and do still regard, and will continue to regard, the man to whose sagacious leadership they chiefly owe their being.

SPEECHES

In his "Outline of History," the English writer, Wells, confines comment on Washington to the statement that the man was lazy. Such an assertion smirches the reputation of Wells, not of Washington. Its absurdity is patent to any intelligent person—except Wells. George Washington was the Commander-in-Chief of our army during the Revolutionary War. The task imposed on him in this position was no light one. On the contrary, his duties imposed on him a burden sufficient to crush body, mind and spirit of any save the strongest. Here was no place for indolence. No lazy man could have marshaled our tattered and hungry troops to victory. The requirement was for a general against whom physical fatigue was powerless, whose mind was competent to devise a way out of the worst perils, whose spirit remained undaunted in every crisis. And afterward, as our President, this man of destiny could still find no opportunity for that ease of which the English writer has so curious a fancy. In that early period of our history, even as to-day, the

GEORGE WASHINGTON'S BIRTHDAY

presidency offered of sinecure. The life of the Chief Executive day by day was of the fullest, with every moment of the waking hours occupied by the necessities of control for that great enterprise, a daring scheme of government new to the history of the world. Then, as now, the life of the President was one of arduous and unceasing toil. Back of all else, there was then, just as there is to-day, the strain of a tremendous responsibility. The head of our Government can never be a lazy man, nor ever could.

Moreover, apart from the exigencies of the position itself, we must bear in mind the fact that the lazy man can never become the leader. Indolence cannot long disguise itself. The slothful individual is known as such to his fellows. It is inevitable that they should reject his guidance in the conduct of affairs. Even a political boss cannot be a lazy man. Were he such, he could never attain dominance over his party. Political control demands not only shrewdness, but also energy enough to be always busy. No more can the

SPEECHES

statesman indulge a liking for idleness. Statesman and politician alike must be zealous in action if they would attain their ends. It is safe to declare that no lazy man could ever be so much even as nominated for the office of President of the United States.

As the parent finds pleasure in the great things accomplished by a child, so the spirit of the Father of Our Country must feel both joy and triumph, along with much wonder, over the progress of this nation; he may well find gratification in the development of the nation. Though our faults be many, our greatness cannot be denied. Washington guarded and led what was by comparison a handful of men dwelling in the wilderness. Those whom he set on the way have gone forward through the years resolutely; they have never faltered or turned back. They have fashioned the wilderness into a land of richness beyond any that the world has known. The remote settlements of a new world have grown to be the greatest power among all the nations of the earth.

GEORGE WASHINGTON'S BIRTHDAY

There are millions in this land to-day where were scant thousands in the time of Washington. But we can never be too many to do him honor. We are fabulously wealthy now where we were poverty-stricken in the time of Washington, but we can never be too rich to remember the beginnings of our prosperity, to remember the man that molded destiny in our behalf.

George Washington the Father of Our Country. We, his children, are humbly grateful to his memory.

DECORATION DAY

THIS is the day on which we assemble to bear witness that we remember our dead. Those whom we thus now hold in memory have a claim upon our reverence that is of the strongest. Yet, this claim does not come from any kinship; it is not due to ties of blood; it is not derived even from friendship; it is not concerned with personal relationships. The claim issues from the fact that these dead gave the full strength of their manhood, gave their very lives even, for a righteous cause. They fought and died for the salvation of the nation in which we enjoy citizenship. It was their toil and torment and passing that upheld the Government in a time of mortal crisis, so that it has endured through the years, and stands to-day in splendid security. In great measure, if not indeed wholly, we owe these

DECORATION DAY

dead heroes both the peacefulness and the power of these United States.

It is well that the slow flight of the years lessens little by little and finally destroys the bitterness that must characterize partisan strife. To-day, we may declare with grateful pride that the heart of North and South is truly one part. There is no longer any spirit of battle between sections of our country. The old wounds have healed, a kindly Time has almost completely obliterated even the scars of former conflict. With our eyes open to a clearer vision, we of the one nation understand the honest valor of all who battled in the Civil War. It is easy now to understand the zeal of the North, so suddenly and so swiftly aroused against the practice of slavery, for slavery was not an institution in the North. There was nothing to offset full appreciation of the injustice wrought against the victims of such servitude. But we can understand equally the feeling of the South, where generations of custom sanctioned the holding of slaves. We remember in justification of the

SPEECHES

practice that throughout all the ages of history slavery had been deemed a matter of course, not only by rudest savages, but as well by those peoples of highest culture. The development of a sense of justice in this regard developed only in modern times, and then very slowly. It is characteristic of human nature that those not directly concerned with the institution were in every instance most ardent toward its abolition. In France, the extravagancies of the revolutionary spirit that culminated in the reign of terror in the closing years of the eighteenth century, included the freeing of the slaves in the French Colonial possessions. Here, we note again, that there was no slavery in France itself to serve as a check on the enthusiasts. Indeed, it is hardly a matter for pride to any lover of human progress, that the change so admirable in itself was, nevertheless, effected by fanatics who enthroned the guillotine, who exalted courtesans for the high altars in the churches, who dragged the Bible through the streets tied to the tail of an ass. The British freed their

DECORATION DAY

slaves more slowly—happily, more sanely. It seems a pity that we could not have reached the right in this matter peacefully, without the horrors of a bloody war between brothers. Yet, there is a purifying of the spirit that comes forth out of the evils of strife. We must believe that such a baptism of blood is a sacrament of regeneration for the nation. At least, we know that the individuals who fought and died were surely in some measure thus consecrated. These dead, in memory of whom we are gathered, are sacred to us. They will remain sacred to us so long as the generations honor the supreme virtues of manhood: valor and sacrifice.

FOURTH OF JULY

THE Fourth of July is the anniversary that commemorates that day in 1776 on which came into being the Declaration of Independence.

It has won for itself the distinction of being known as "the day we celebrate." And fittingly, for the Fourth of July is not only our most joyous, but also our most sacred festival. It is the souvenir of the birth of our nation. It may be said of it jocularly that it is the occasion when we most enthusiastically twist the Lion's tail, and let the Eagle scream. It is the day when we are prone to boast of the triumph that our hardy ancestors won over the veteran troops of an empire, and to vaunt ourselves over the magnificent progress that has marked the change from the thirteen colonies to the greatest of world powers. It is, indeed, but just that we should thus exult over past prowess and present achievement.

FOURTH OF JULY

The nation has accomplished stupendous things in the way of advancement, and we may take credit to those of our race who have here wrought a work so mighty and so enduring.

Yet, the flight of the years has effected a radical change in our sentiment toward the country against the tyranny of which we fought. Every schoolboy to-day knows that the evils imposed on the Colonists were due to the rapacity of the monarch, not to the ill-will of the people, and that the best sentiment of English statesmen was bitterly opposed to the policies of King George toward the colonies of the crown. The English of that age realized, just as they realize now, that the war was a hideous blunder; they understood the injustice of it.

It was a flaming resentment against injustice that set burning the forces of the revolution in our Western World. Our forefathers were goaded to revolt by the unfairness with which they were treated by the Government overseas. Their protest was

SPEECHES

against taxation without representation. That protest went from words to deeds, and its final provision is visible in the peace and power of this land to-day. The patriots of 1776 and those bitter years that followed did not take up arms in behalf of any theory: they battled to remedy unjust conditions imposed upon them by a despotic authority. Our warriors were not animated by hatred of the monarchical form of government, or by love for a democratic system. They were driven to rebellion by circumstances that menaced their well being unjustly; they dared the combat in behalf of their material rights. The men of that age, whether individuals of the common people, or their leaders, their statesmen, their generals, had no conception of democracy with the meaning given to the word to-day. But they understood fully the difference between right and wrong, and they were willing to shed their blood, to give their lives to defend the right that was theirs.

Our present development of democracy has been from a growth of exceeding slowness.

FOURTH OF JULY

By reason of that slowness, the growth has been sure. Moreover, the tedious delay in advancement has made every gain infinitely precious; it has given the people opportunity to realize the exact advantage of every gain, and thus to appreciate with deepest gratefulness each succeeding benefit. We of the Anglo-Saxon race have been studying for a thousand years the problems of a liberal government and of individual rights. They have studied, and, too, they have struggled. There were wars in the British Isles, as well as the final war waged on this continent, and every battle was in some measure the march of a forward movement.

The slowness of the process has given to us a development of character that tends toward making us worthy of the blessings that have been bestowed upon us. The priceless gain from all its struggles has been the growth of character. We of the race have striven for our liberties through many generations of struggle, and we have earned them. Because we have thus fought and thus difficultly ob-

SPEECHES

tained, we understand our liberties. We do not merely perceive the superficial things that are represented by the law, or by the machinery of government, but we know the truth that lies beneath the surface, and is, in fact, the foundation on which our whole social structure is reared. We not only know this truth as a matter of intelligent perception, but we feel it—crystallized as a dominant sentiment from inherited experience.

No other race of to-day has an inheritance so splendid. Within recent years, the island kingdom of the Japanese was opened to civilization. That race, with amazing adaptability, has taken to itself many of the strange things thus offered, but the effect is wholly superficial, if not altogether flimsy, at best merely material. The Japanese, however imitative they may be, have never lived through the ages of struggle to attain; their generations have not received the baptism of blood, liberty's sacrament. They may lay hold on the outward form; they cannot possess the inward and spiritual grace.

FOURTH OF JULY

It is this inward and spiritual grace that is our glory. On this the day we celebrate, it is well to exult in the noble achievements of our race, of which this day is a triumphant symbol. But it is better still to feel within us a quickening of the spirit—that spirit which burned so hotly within the bosoms of our patriot fathers. It is a spirit that must flame always to consume injustice, to destroy the dross that would hide or tarnish the right. It is the spirit that makes mighty for righteousness, that makes strong to battle not only for the rights of one's self, but with equal zeal for the rights of his fellows.

The spirit of 1776. May it live ever in us, and in the generations that are to follow.

LABOR DAY

LABOR DAY is new on the calendar of annual festivals. Yet, though the organization of the workers into unions is of recent occurrence, the principle thus expressed has in certain phases been a factor throughout all the history of the world. Men everywhere and always have recognized the truth that in union there is strength. Essentially, every class has made constant effort to avail itself of those advantages afforded by the association of its members for purposes either defensive or offensive. Thus, to give an illustration from the top of the social structure, ruling sovereigns have been wont to form alliances with other potentates for the sake of increased safety or power. Similarly, the ruling class of a nation was joined in a nobility that carried special privileges, and the whole class was

LABOR DAY

zealous against any infringement on their superior rank. Lower in the social scale were the guilds, which were actually groups of particular merchants or artisans. Even the apprentices were leagued together for the common good. The farmers, even, have not disdained such joining of their forces for mutual aid, and the granges have possessed a large measure of influence in the past; they remain of a definite importance in the present. Such banding together has by no means been limited to our Anglo-Saxon race: it has been a feature in the social constitution of all countries, in all times. It has, perhaps, its most striking manifestation in the caste system of India. The Hindoo mixes the social status with religion. The whole population was classified in forgotten ages, so long ago that the sacred legends tell of how each separate class issued from a particular part of the God Bramah. That caste system has remained fixed through the centuries. Each native Hindoo is born into a caste from which he cannot escape, be he priest, or warrior, or

SPEECHES

street-sweeper. The rules of his caste are absolute, to depart in any least degree from the rigid forms is mortal sin. The caste system of India represents all that is worst in the separation of a people into classes. It is an absolute bar to any high ambition among those of the inferior orders, since ascent to a nobler place in the social scale is not merely forbidden, it is wholly impossible. By contrast, then, we realize the enormous advantages offered by a democracy to every individual. Here, the man born in the gutter may rise to the presidency of the nation, if the spirit of achievement within him be of sufficient power. There is no bar of the secular law or of religion. Labor in modern times has attained to intelligent understanding of its rights, of its dignity and of its power. It has won triumph in the vindication of its rights. It has proved its dignity. It has asserted its power. It is certain that labor will never revert to serfdom. The strength of labor has grown so great that there is no longer need to fear oppression. Indeed, it would seem that

LABOR DAY

to-day the chief requirement is toward that sort of union which shall develop understanding and tolerance and sympathy between the various classes of the community. We have advanced so far in the development of our civilization that we ought to advance yet a little farther. Such progress would mean a near approach to absolute justice in the relations of every class of our citizens with all other classes. The ideal is in truth absolute fairness, a perfect justice for every individual. The realization of that ideal means the abolishing of every special privilege, means even the actual elimination of classes as arbitrarily imposed by present conditions.

It is the duty of the labor unions to exalt before the world the honor that inheres in honest toil. God never cursed labor. On the contrary, He blessed it in the beginning and sanctified it for all time. His own revelation declares that he worked in the infinite toil of creation, and found the work good. He set man in the garden, but with the task of caring for it. Christ, in the later revelation, repeats

SPEECHES

the declaration that the Father is ever working, and adds that He Himself, also, works. Man, made in the likeness of God, imitates the creator in his toil. And all work is creative. The sweeping of a room or the washing of dishes is truly creative work, for it brings order out of disorder, just as God fashioned the universe out of chaos. There is, indeed, a religious quality in all faithful service, in all honest industry. The old monks sang a hymn with the refrain, "*Laborare est orare*"—to labor is to pray. In spiritual worth, the humblest worker may be mighty. It will be well for us to keep in our hearts a thought of such spiritual values, since, at the last, these things only avail. The material passes, but the things of the spirit avail.

COLUMBUS DAY

THE discoverer of our country did not give it his name, but his fame is none the less secure. The learned may tell us of some ancient Scandinavian navigator who came to these shores before the sailing of the ships sent forth by Ferdinand and Isabella, but we are not in the least interested. We honor Christopher Columbus as the man who made the continent known to the world, who by his discovery opened it to the European adventurers, with the result that it became a new world, a world of amazing vastness and more amazing fruitfulness. Nor do we venerate the name of Columbus less from the fact that he was actually mistaken in his high project, and that accident, rather than design, made his voyaging a supreme achievement.

We may well honor the man, since to him

SPEECHES

directly and personally we owe the magnificent treasure that is this country of ours. It is useless to declare that some other in the course of time must have done the work, had Columbus failed. The fact remains that Columbus was the discoverer. To him, then, all our gratitude and praise, our reverence as the agent under Providence for our well-being.

It is, indeed, most astonishing to reflect on how the vast American continent remained a wilderness through all the ages of history. The races of men grew civilized in the old world, they exploited the arts and sciences, they developed agriculture and all natural resources, and believed with utmost sincerity that all the earth was theirs, and the fullness thereof. Yet, only a few thousand miles away from them across the ocean, there waited that other world, in which lay hidden all the riches of their own lands, and more. It was a virgin soil, endowed with incalculable treasures. Those dwelling there were only a few scattered savages. We know that in forgotten

COLUMBUS DAY

ages a higher culture existed in certain regions, for there remain to our own day the massive ruins that are mute witness to the skill of those that builded them. But of that vanished race we know nothing, though we may guess that through them survived on this continent some part of the civilization claimed for the lost Atlantis. So far as we are concerned, however, the redmen were the only occupants, and they but few, of this enormous region. And these aborigines left the land virgin, with all its wealth intact for the coming of the pioneers. What that wealth was is visibly suggested to us as we look about us at the splendor of our nation. Our knowledge of it grows if we look farther, to the wide and fertile reaches of Canada, to cities, mountains, valleys and plains of the tremendous areas we group under the names Central and South America.

Honor, then, to Christopher Columbus, agent of destiny to bestow on mankind the glories of a new world.

THANKSGIVING DAY

THIS day had its beginning among a pious people, who, in a strange, new world, amid the perils of a wilderness and menaced by savages, obtained the necessities of life by sternest toil, yet, in devout worship of God, felt the obligation upon them to set apart a certain season for fasting and prayer and thanksgiving to a Providence so merciful. We of to-day, who dwell so much more softly amid the plenty rendered by a fruitful earth, could hardly endure such rigors as were imposed by the circumstances of time and place upon the Pilgrim Fathers. Such trials as those they underwent would sorely tax our faith, might even lead us into bitter repining against the divine discipline, rather than to a humble gratitude.

The Pilgrims were sustained through every

THANKSGIVING DAY

trouble by a profound religious fervor. It was for peace of conscience that they made themselves exiles from their native land. They sought a place, no matter how difficult and dangerous, where they might exercise their right to worship according to their conviction. It was natural, then, that such men and women should mark the rounding of the year with special service of praise to the Deity who had preserved them. They made this season one for earnest communion with God, a time for spiritual exaltation. So, they mortified the flesh, and strict fasting left a larger liberty for the soul's exercise.

We have traveled far from the conception in which this anniversary had its beginning. For us of the present generation, it is, to a large extent, just a holiday, a time for pleasure, in games or other sports, or in social reunions and assemblies, and for feasting. The official proclamations of the day still emphasize its sacred character. The churches still maintain special services where the religious-minded may meet together with something of

SPEECHES

the old-time sentiment of praise for the goodness of God. But it must be confessed that most of our citizenry gives small heed to-day to holy things, but is rather concerned with merry-making, each according to his individual bent. The day is esteemed as one of jollity. None dreams of fasting. Instead, the time is one notoriously for feasting.

There is, in fact, no harm in our rejoicing. On the contrary, it is well that we should be glad in the midst of a plenty that in these later days is the marvel and the envy of a stricken world. It is, indeed, seemly to rejoice in the realization of our manifold blessings. Nor is it unfitting, as the pilgrims themselves soon came to realize, to spread our tables with that generous profusion made possible by a kindly Providence. But, along with these our modern methods in which we indulge so easily and so zealously, it would be well for our souls' sake to remember the exact significance of this day to those from whom we have derived it. It would be well for us, like them, to make the time one for a closer

THANKSGIVING DAY

communion with the divine source of our well-being. It would be well for us to emulate the Pilgrim Fathers in their humility of Thanksgiving, in their realization that their every achievement was made possible and sanctified by the blessing of God. We may believe the God of the Pilgrims more kindly and more tolerant than they deemed Him. But He is still our God, and it is for us a most solemn duty in the midst of our prosperity to remember always and especially on this day, that He is the source of abundance, and that His blessing gives us the strength to harvest His bounty. Let us hold in our consciousness the name of this holiday, and make of it, truly and reverently, a day of thanksgiving.

CHRISTMAS

IT is the strength and the glory of our Christian religion that it centers about a personal Saviour. The personality of Christ is the magnet that draws sinners to repentance and knowledge of salvation. There is a marvelous power of appeal in the fact that Christ, in spite of His divine nature, was in very truth a man like unto us. It is for this reason that we turn to him in full confidence, knowing that He understands our every mood, that he sympathizes with our every feeling, ready always to offer the comfort of an infinite tenderness.

It is because of this personal quality in the Redeemer that our religion makes so great a festival of the birth of Jesus. The Babe in the manger exercises a holy spell over the meditations of the devout, and this spell suffers no lessening with the lapse of the years—for its strength is drawn from the personal

CHRISTMAS

relation of each of us with this Divine Being made flesh for the redemption of the world. There is, too, in this celebration something of the simplicity and joyousness that belongs to childhood. It is thus that we cultivate especially the spirit of good will that is symbolized by the giving of gifts, and especially we distinguish the festival by making it the day of days for the children. It is now that we seek to fill full their cup of gladness, and, in so doing, we join with them so earnestly as to renew in some measure our own youthfulness. There sounds very distinctly in our hearts to-day the words of Christ: "Suffer the little ones to come unto me, for of such is the kingdom of heaven."

We of our religion are wonderfully blessed. Our faith has a warmth in the relation between God and man that the other great religions have lacked. Every false faith has owed its power to a truth. But a truth becomes essentially error when it is overemphasized; it becomes distorted, in effect untruth. And to a large extent pagan beliefs have suffered

SPEECHES

from a mingling of the grossly material with the spiritual. Thus, the Moslem faith, which had its power in the cry that God is one God, nevertheless offers as reward to the devout Mussulman a paradise with harems in which waited be vies of houris of supreme loveliness. In truth, the lures of passion have trailed through most of the world's religions in the past, and they remain potent still. Buddha escaped this taint in his teaching, because it was his ambition to preach a gospel of hope to those that had been hopeless. He proffered comfort in the assurance that every soul could at the last attain to Nirvana—to annihilation, to nothingness.

How different are the purity and the happiness to be found in our Christian faith. It is significant that the greatest and noblest men and women known to history have been loyal followers of the Nazarene. It is significant, as well that the greatest minds before our era approximated closely to the teaching of Jesus. Our religion suffices every need. It is so simple that the most lowly is able easily to lay

CHRISTMAS

hold on its salvation. It is so profound, so complete, that it answers every demand of the highest intelligence, of the most eager heart. It is not for us now to concern ourselves with doctrine. Indeed, we may safely leave doctrine at all times to the schools. The vital truth is that Christianity is a life. By comparison, doctrines count for little. The essential is that one should follow the Christ, that he should, even though afar, live to the best of his ability the life of Christ. And, in so doing there is no inconsistency to-day when we become glad, like unto the little ones.

To young and old, to each and every one, a merry, a merry Christmas.

ENGAGEMENT

ALL the world loves a lover.
Since this is true, it follows that everyone is doubly fond of two lovers. And justly so, when they have plighted their troth, and behold in all the universe only a background for their own exquisite happiness. We others, who are more prosaic, share in their gladness. Perhaps we are a little touched with envy toward these lovers to whom a drab world has become as heaven.

Yet, not quite as heaven. For in heaven there is neither marrying nor giving in marriage. That, doubtless, is why, as Poe sings, the angels in heaven went envying his love for his Annabel Lee. Poor things, to witness such joy that can never be for them.

We sometimes smile a little over the raptures of lovers, and think of them as living in

ENGAGEMENT

a realm of dream. But theirs is, after all, the supreme reality. For love is life, according to the divine ordering of things. In His last revelation of Himself, God has declared that He is love, and God is all in all; in Him we live and move and have our being. So, then, there can be no true life outside of love.

And again, God has told us that it is not good for man to live alone. Here, there is no conflict between religion and science, between rich and poor, between foolish and wise, between nature and civilization. All unite to recognize this necessity of the mating of youth and maiden; all unite to recognize that only in such mating is to be found the fullness of life.

May that Providence which is itself the Spirit of Love bless these lovers.

RESPONSE OF FIANCE

WE had both thought that our happiness was complete. But now we realize that it needed to make it perfect just what you have given to us—your sympathy with our joy, your good wishes for our future, your kindly affection at this time toward us. For myself, I cannot claim to deserve what I have won. It is my hope that a generous Providence will help me, will strengthen me to make the life happiness of her who has so honored me.

And, again, our most grateful thanks and appreciation of your goodness to us.

WEDDING

THERE are three great crises in life. The first is birth, the last is death; between the two—in many cases a number of times between the two—comes marriage. In the matter of birth, no one has any choice at all; in the matter of death, it is rarely that one is permitted to consult his own preference, unless he chooses suicide. But in the matter of marriage it is the general belief that the high contracting parties have liberty of choice. If this is not always so, it usually seems so, which does quite as well. The important truth is that marriage, with its freedom of selection to the individual, is a tremendous responsibility, and, it must be accepted as one's own. Right choice is vital to a life of happiness. Here, to-day, we may believe that the two principals have chosen wisely, and that hap-

SPEECHES

piness in the wedded state will be their portion.

The humorous are fond of domestic difficulties, which offer an endless supply of amusing situations. That is to say, the trouble between husband and wife is often of a sort to make onlookers laugh, though it is deadly serious to the unhappily married pair. The fun-maker's point of view is well illustrated by the shortest joke on record, when Punch used as headline:

"Advice to Those About to be Married."

And under this the single word:

"Don't."

There is no end to this sort of jesting, which is entertaining enough to everyone not directly concerned. A constant victim of the paragraphers is the mother-in-law, as in the quip:

"What is the penalty for bigamy?"

And the reply:

"Two mothers-in-law."

In a serious consideration of marriage, we are confronted with the inevitable fact that marriage means disillusionment. Lovers look

WEDDING

on the world through rose-colored spectacles, which they by no means take off when they look at each other. It might be remarked in passing that Cupid himself sometimes wears blinders. But after marriage, the rose fades out of the spectacles, or they are laid aside altogether. The lovers then look on each other with new and clearer vision. Blessed are those that behold charms hitherto unsuspected, a loveliness deeper and more enduring than that seen under love's glamour.

It is true that disillusionment may be a melancholy thing. But it should be, and oftenest is, a progression from fancy to fact in which comes a realization of worth-while qualities that make possible life in its fullness. There are various types of the married pair. There is the couple in which one is tyrant, the other slave. Such may be miserable or very happy. The law's theory until recent times was that the man rules as a despot, that the wife was merely a chattel. But human nature is various, and many a woman, long before there was any word of her equal rights,

SPEECHES

ruled her husband, whether by the violence of the shrew, or by the subtle wiles of the clinging vine. But the ideal marriage has developed a true equality of rights between man and wife, in which the balance is not obtained by demand and contention, rather by tolerance, by some sacrifice of self, by appreciation of the rights of another, by a profound mutual sympathy and by that community of interests which is a powerful bond. When the surgeon at a hospital in the East End of London had finished dressing the cuts and bruises on the head of a woman patient, he asked sympathetically:

"Who treated you so shockingly? Was it your husband?"

"Lor' love yer, no, sir. W'y, sir, my 'usband, 'e's more like a friend nor a 'usband."

In the humor of that answer lies a truth of vast value. Lovers need not cease to be lovers, but they must grow to be friends. They need to become pals, in the best meaning of the word. Their union must become so wonderful and so complete that it shall include every

WEDDING

varied feature of their lives. It is thus that early ardor broadens and deepens into a love that permeates the whole life of both man and wife, and makes of their twain lives a unity.

WEDDING

(Bride's Father)

ONE of the highest of human pleasures is that of a parent in a child. And by so much as this relationship is capable of giving joy, so, too, it is sometimes the cause of suffering, and it is always a responsibility that must not be evaded. The delight of parents in a child is, in the natural order of things, tempered by the fact that as the child passes from adolescence to maturity, separation from the parents becomes necessitated by the circumstances of life. The son goes out from the parental roof tree to mingle with his fellows and to compete with them in business affairs. The old home knows him no more except as a visitor. In the new manner to which the present generation is rapidly becoming accus-

WEDDING

tomed, the daughter, as well, may choose to pursue her individual career in trade or in the arts or in a profession. But, usually, the girl yields to her natural destiny as a woman by yielding to the pleas of a suitor, by entering into the marriage state. It is this complete change in her life and status that so profoundly affects the parents. The new sphere of activity in which she moves is so full and so complete that it must surely engage her attention and her energies almost entirely to the exclusion of former interests. The parents, while they accept as resignedly as they may the new order, nevertheless cannot restrain themselves from sorrow over their loss. They seek compensation in satisfaction over her choice of a mate, in appreciation of the sterling qualities that belong to their daughter's husband. They feel that her future under his care shows every prospect for a successful, a contented and a happy life. Their pain over their loss at this moment is mitigated in some degree by their gain of a son thus given to them. And, throughout all the days to

SPEECHES

come, these two newly united shall have with them the love and tenderness of another wedded pair—the mother and the father of this girl, their beloved daughter.

WEDDING

(Groom)

I HAVE already made one speech to-day. So has Mrs. —, though she wasn't the Missus then. We think those speeches of ours were better than the grandest orations in the Senate of the United States. Anyhow they mean more to us—along with what the minister said right afterward. Everyone knows that no man is worthy of a good woman. I know that I do not deserve the best of women, though I've won her. I can only try my best to make her happy, so that she shall never regret her choice. We know that we have your wishes for our happiness, and we are grateful to you.

WEDDING ANNIVERSARY

(Husband)

GETTING married is a big thing, though it is so easy. Staying married is a bigger thing, and it is not so easy. Staying married happily is the biggest thing of all, and it is the hardest. But it is the thing that makes everything else in life comparatively easy. Love is a splendid thing in itself, and it is essential to any happiness in the married state. Yet love is often blind, and this fact is not a bit altered in the case of marriage. But, for happiness in wedlock, love cannot stay blind. Married lovers must have their eyes very wide open, indeed, and see all the actualities of their condition with unblinking clearness of vision. Now, this means that they must see the truth not only as to each other, but also as to themselves. For matrimony imposes adjustments

WEDDING ANNIVERSARY

in the way of living. Each of the pair must accommodate himself or herself for the sake of an harmonious union. It is necessary, if trouble is to be avoided, that personal self-sacrifice should be imposed by the one whose individual preference is thus given up. It should be voluntary. When it is compelled by the other's criticism or command or tearful prayers the result is surely trouble. When there is love, along with the spirit of tolerance and sympathy, happiness in marriage is sure. Under such conditions, disagreements within reasonable bonds do but give spice to the family fare. But bitter recrimination makes the *ménu* just one plateful of mustard.

My wife and I are to-day as happy as we were on our wedding day—happier in a sense. For, if we lack here and now the adventurous thrill of rapture that belongs to lovers newly wed, we have in place of it a substantial joy in the knowledge that we have tested our affection, and have found it true and abiding. We have gathered from the experience of our years together both peace and

SPEECHES

pleasure beyond anything of our early dreaming, and we know that our content in the past is, as well, assurance for the future.

Not least among the good things with which Providence has blessed us are the friends, so many of whom have assembled in a spirit of kindliness on this occasion. Our hearts go out to them in grateful recognition of all that their affection and companionship have meant to us in the past, and for all they may still mean in the days to come.

WEDDING ANNIVERSARY

(*Guest*)

ONE of the disadvantages of our present age is that we know too much. Not of what is good for us, but what is bad for us. The newspapers are splendid things, but they certainly are wonderful scavengers. Trouble is news, and they're after it all the time, and they surely get it. They print it under startling headlines, and we read it. One kind of trouble in which they most delight is the domestic. Anything of the sort that leads to the divorce court is beloved space-filling stuff for the papers. And we read it all. Naturally, the amount of that kind of thing which we read molds our opinion, makes us cynical, pessimistic. Then, too, there are the humorous, to whom every married pair is Mr. and Mrs. Nag, or Wrangle, or Jarr. We acquire a

SPEECHES

habit of thinking of any married couple as hypocritical deceivers or cantankerous scrap-pers, or the like. It is, then, with something of astonishment that we consider an example such as this pair whom we are met together to honor. For, they in their persons and in their life of union present an example of just those things that have no news value for the newspapers, and so are never exploited in the columns of the press. They are such things, too, as make no appeal to the professional humorist as material for his jokes. Yet, these things are the things worth while, and when we consider them, we recognize their worth, we esteem them as precious. This married couple presents in the community a wholesome example. They are very human and very lovable, and we have all been drawn to them by personal qualities that have commanded both respect and liking. But, beyond such individual characteristics, there exists another power of appeal to our admiration in the fact that their union displays the ideal of marriage realized. Their home life is not merely decent

WEDDING ANNIVERSARY

and respectable, not merely virtuous even. It is all these, but it is also something vastly more important, something nobler and finer. It is a home life that is warmed and made beautiful by love and tenderness. It is a home life illuminated by a radiance of spirit that shines forth to brighten all life round about. The life of these two, and its worth, is not to them alone. It is an agent for good in the community. It touches each of us, and inspires us to higher aspiration, to a new confidence in ourselves and in our fellows.

PRESENTATION OF A TROPHY

IT is my agreeable task to act in behalf of my fellows as spokesman in the presentation of this trophy to him who has won it by his unusual skill in the game. The trophy itself is a beautiful thing, but it has a beauty deeper than that which appeals to the eye alone. It is, indeed, a symbol; it is an outward, material sign of an inward grace. It is actually a proof as to our recognition of the sportsmanlike qualities of its recipient. It bears witness not only to dexterity in the playing of a game, but also to the character of its winner as a man who plays the game fairly, according to the best traditions of the pastime.

In the association of individuals for sport, their mettle is well tried. The intimacy of the relation is such as to test character with peculiar exactness. Because of the interest aroused by such contests of skill, the emotions

PRESENTATION OF A TROPHY

of the players are stirred to great activity. Each contestant wishes to win, he desires success, and strives for it eagerly. He is likely to be dismayed by his errors, to be exultant over his skillful plays. A victory thrills him with pleasure, a defeat fills him with dejection. But the sporting spirit compels him to restrain his natural feeling, whether of joy or of chagrin, so that he shall not in conquering become a braggart, or in defeat a grouch. It is this sporting spirit that gives to games rightly played their value among men, not merely as a means of recreation, but as a most valuable training of the character. The qualities that render a player popular among his fellow players, are just those qualities calculated to make him popular among his associates in the world at large. Moreover, the qualities that enable him to achieve a triumph in the combat of skill in the game are exactly those qualities which are likely to secure his success in the larger struggle of professional or business affairs.

So, in presenting this trophy, we offer to its

SPEECHES

winner not alone a material evidence of his prowess, in the sport, but also a proof of his sterling excellence, and, further, a witness of the friendly regard and admiration borne toward him by his fellows.

ACCEPTANCE OF A TROPHY

IT is with deep pleasure that I receive this trophy. I need not deny that in the pleasure there is more than a little pride. Learned men tell us that there is always pleasure in the exercise of faculty. It is for that reason that skill in any pursuit gives its owner a special and constant satisfaction. This is true either for work or for play, and it is equally true whether the particular task be of the highest or of the humblest. The carpenter who can handle a tool deftly has an agreeable pride in his accomplishment that tends to make labor pleasant. The woman who can make a bed perfectly finds a distinct sense of well-being in the exercise of her art. There is no difference in the degree, between carpenter or housewife and the genius who creates an epic or the statesman who molds the

SPEECHES

destiny of a nation. In sport, this exercise of faculty is the source of a pleasure that continues without any weariness in repetition. Bad playing causes chagrin, but it is the spur to that persistent effort which brings improvement and at last the keen joy of accomplishment.

For my own part, I have earned some measure of success by hard work, but I humbly accept good fortune as a big factor in the final victory. And my best fortune, after all, is that I may regard this trophy not so much as the memorial of my success in the game, but rather as a tribute to the sporting spirit of my fellows, of which I am the happy recipient.

ADDRESS OF WELCOME

(To a Personage)

IT is our pleasure on this occasion to receive among us a personage of special distinction. His presence with us is indeed an honor that we keenly appreciate. It is possible, even probable, that oftentimes a person who does much and amounts to much in the world feels that honest and unselfish endeavor is little appreciated. It is for this reason that I wish now to emphasize the fact that the work accomplished by our guest is not only known to us, but is, too, honored by us. It has been of such a character as to tax the strength of both body and mind, and the strength as well of the spirit. In that triple strength has lain the secret of his success—that success which we so greatly esteem, for which we and countless of our fellows are grateful.

SPEECHES

The success to which our guest has attained was in no wise due to luck, though we may believe that Providence has given him power. It has been a success founded on the solid rock of integrity, and built up with painstaking care out of the products of a brilliant brain and a generous heart. That sort of success is of worth to the world. In the balance of spiritual things, it is true that as one gives, so he receives. This man has given greatly out of his abundance, and so, too, he has received in corresponding measure. Thus it is that as he has worked so mightily and has accomplished so splendidly, he has developed a personality in which we realize true greatness.

We offer him with fitting humility our welcome, in the hope that its sincerity may give him pleasure.

RESPONSE

HUMILITY is for me, rather than for those who welcomed me with a kindness that touches me deeply. It is pleasant, indeed, for one to feel that he is appreciated. But, to one who searches his own soul, sincere praise is something to render him humble, even while it stirs his pride. For, as one comes to see clearly, he must realize ever more fully how far short he falls in the accomplishment of his ideals. It is thus that the honors paid him, while they flatter, force him to recognize how little they are deserved. But they are none the less a help. They are an incentive always to new and better endeavor. The words that have just been spoken as representative of the spirit of this assembly toward me shall remain as something very dear in memory. And not

SPEECHES

only as something dear, but also as something with a vital quality of its own to increase my strength for new and better labors.

WELCOME

(To One Returning)

WE of this community feel a particular pleasure in welcoming among us our guest here, who is, in fact, one of us by birth and by the years lived with us. He went out from among us to engage in his activities in a broader field of endeavor. He comes to visit us for old time's sake, to renew past friendships, to refresh himself both physically and in the spirit with the breath of his native air. Whatever changes he may find here are chiefly of a superficial sort. The sentiment and the life of our neighborhood remain essentially unchanged, even though we pride ourselves on a progressive spirit which shows clearly and proudly in many aspects. Unchanged, indeed, is our feeling of respect and

SPEECHES

friendship toward this guest whom we still count as one of ourselves.

It is true that when he departed from us he nevertheless took with him the spirit of the community. There is, in fact, in every community its own distinctive life, its individual manner of thought and feeling. One reared within such an atmosphere is inevitably influenced by it. He is, in very definite ways, molded by his environment. Thus, always, there are traits of character that mark the generality of residence in any region. So, of our guest: We may believe that he has carried with him out into the world something in his manhood that has the quality of our life. We dare to claim to our credit some part in the success achieved by him in an honorable career. Though separated from us, he has remained in some measure a part of us, so that we feel a degree of gratification and pride in his achievement.

Beyond this communal appreciation of our guest, we feel toward him a deeper and nobler emotion, one that is surely personal—endur-

WELCOME

ing friendship. It is this feeling of friendly affection that I now voice in behalf of this community toward him whom we are here met to honor.

RESPONSE

THIS welcome from you means much to me. Ambition may send one from home to seek his fortune among strangers, but affection is always tugging at his heartstrings to bring him back again. Somehow, the old things and the old friends have a power that rests unweakened through all the years. In the press of affairs, it may be thrust back out of consciousness, its urge may be resisted, but always it remains a living force, so that, when the opportunity comes, it surely drives one to return. Here, as I find myself again with you amid scenes so familiar and so dear, I experience a joy and a peace that are new and very precious. There is, of course, sadness—over the passing on of loved ones, yet this feeling does but emphasize and refine the sentiments

RESPONSE

so keenly felt. To me, this return is truly a coming home. The place itself seems wonderfully friendly to me, and the people seem more wonderfully friendly still. I am grateful to Providence that has at last brought me home again. I am grateful as well to kindly friends and neighbors who make me realize the blessed fact that this is truly home.

FAMILY REUNION

FAMILY pride is one of the commonest of human failings; it is one of the commonest of human virtues. Sometimes, as in the case of the Chinese, the worship of the ancestors is made a religion. Over against this there is the instance of a great general who rose from peasant stock, who, when twitted on his humble origin by some sprig of nobility boasting a long line of titled ancestors, declared grimly:

“I myself am the ancestor.”

Family pride is a vice when the pride is in vicious things. There have been families that boasted of a frightful temper; others that bragged of being spendthrifts; and so on. Examples are not far to seek in any community. Often, heredity has little if anything to do with the curse of drinking or gambling

FAMILY REUNION

or loose living of any sort. Instead, the evil is more likely to be the product of example along with the powerful suggestions from family tradition.

Family pride is a virtue when it inspires virtue. When one knows that he is born of good stock, he has the right to a feeling of self-respect due to just that single fact. He may properly congratulate himself on having as forebears men and women of a wholesome sort, possessed of both intelligence, industry and integrity. Whatever may be the disputes of the learned as to the extent of the influence of heredity on the human mind and character, we know for a certainty that qualities are definitely transmitted in families, that ability and merit run with the blood just as surely as do form and features for the body. And here, again, just as in the case of the vices, the virtues of a family are nourished and strengthened and made effective by constant suggestion from the family tradition. The family pride in its worth becomes itself a spur to emulation, an incentive to equal, even to sur-

SPEECHES

pass, in his own person, the virtues of those from whom he has derived his being.

Nevertheless, at this point, it is needful for us to note that family pride becomes a peril to the individual character when it induces self-complacency without any stimulus toward personal activity. Such pride becomes a curse to one who esteems himself great or worthy merely because his ancestors were great or worthy. Such a person is a parasite for whose existence there is no excuse. Family pride, if it is to be tolerated, must be an energizing force, by which one is compelled to achieve according to the utmost of his powers. He must vindicate by his own worth his right to pride in a worthy ancestor. Otherwise, their worthiness must become his shame.

For ourselves, we have reason doubly to rejoice. Our family in the past has accomplished much to make it respected and distinguished among men, and those of this generation have not been found wanting. On the contrary, our men and women of to-day in their various fields of activity are demonstrat-

FAMILY REUNION

ing anew those sterling qualities of our race that have made it honorable in the past.

All honor to our tribe! And may we and those to follow us be worthy! May our deeds and lives add to its renown!

Hail to the name of——!

COMMENCEMENT

THERE is always a profound interest that attaches to this occasion. Commencement day, whether of school or college, is a milepost that marks a definite stage of the journey through life. It indicates the conclusion of a certain cycle in the individual existence and the beginning of another cycle. It denotes the ending of a course of preparation and the readiness for undertaking new activities. It is especially a time for triumphant anticipations. Study and training are by no means always pleasant. They are sometimes tedious and toilsome. But, as a whole, the years of making ready are pleasant, and the pleasure that belongs to them is made keen by the spirit of youth. That the period of learning is for the most part agreeable is fortunate indeed,

COMMENCEMENT

since it is absolutely necessary to the well-being of the individual. The learning thus acquired is of exceeding value. We of to-day, with our familiarity, as to matters of education, are likely to fail somewhat in appreciating how great this boon is. In past ages, learning was limited to the very few, and even then was meager and inaccurate almost beyond our power of conception. Moreover, learning is by no means broadcast throughout the world to-day. Only comparatively a small number of the nations give universal schooling to their citizens. I speak of these things in the hope of arousing in you a real gratitude toward that Providence which has set you in a time and place of so great privileges. Sometimes, doubtless, you have felt rebellious against the monotony of routine tasks. But such feeling was the mood of a moment, a fitting annoyance. Over against it you have the proud consciousness of an educated intelligence. You have benefited by a blessing that is the very crown of our civilization. It is for you to prove your appreciation of that bless-

SPEECHES

ing by the use you shall make of it in the days to come. It is my hope for each of you that in the living of your lives you may justify and realize the happy anticipations that make glad this hour.

BIRTHDAY

OUR forefathers had a pleasant custom of laying down a special bin of wine when an heir was born, so that the time-mellowed beverage should be ready for the drinking of his health on his coming of age. While still an infant, he might be nominated for membership in a club where the waiting list was long, in order that he might be sure of its privileges on attaining his majority. In the case of royalty the queens giving birth to a son as heir to the throne has always been an occasion for a nation-wide festival. What with Volstead, the unpopularity of royalty and our own station in life, the first birthday fails to stir the country as a whole to rejoicing. Nevertheless though without embellishments, a birthday of itself is the most important thing that can happen to anyone. So far as our limited knowl-

SPEECHES

edge goes it is the beginning of life, and life is the greatest of possessions, that possession on which all else is conditioned.

As it is the chief boon, so life is also the chief mystery. None, not even the wisest, knows aught of its ultimate sorts. Haeckel declared that the secret of life must forever elude the searching of science. We may learn much of physics and of chemistry and of the constitution of matter, but we cannot penetrate beyond the veil. Nor need we. It is enough for us that this treasure is bestowed upon us, that to us is given the use of it for the development of ourselves, for the growth of character. Along with the mysterious gift, there comes to us as well a companion mystery, the conscience, which, from its high place within the soul, seeks to guide toward righteousness the life of each of us.

As one comes to maturity, the anniversary of birth is likely to prove a day for self-reckoning. As one year of life ends, and another begins, it is natural to review the immediate past, perhaps, too, the years more remote, to

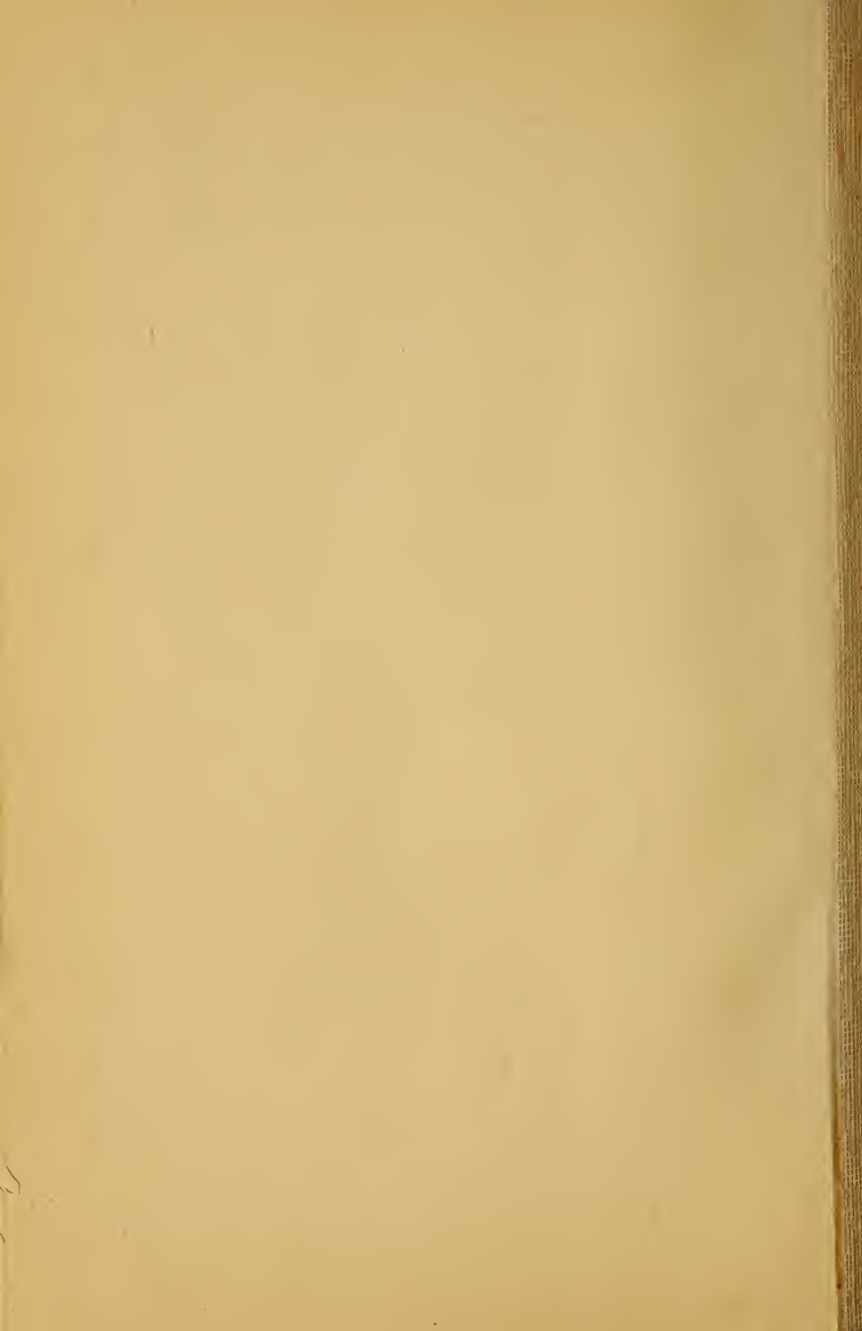
BIRTHDAY

study them in an effort to understand wherein the life has been right, wherein it has been wrong, and, along with this, to resolve for the future toward betterment.

It is not necessary that life should be all happiness. On the contrary, it seems sure that man must struggle in order to grow strong, and this is true not merely as to the physical life, but in even greater measure as to the mind and the spirit. The poet has rightly said, "Sweet are the uses of adversity." Nobility of character is born of suffering. The test of greatness is its strength to overcome the evil of circumstances. It is just here that we should be glad that destiny has given us a religion of hope. We are not promised final annihilation, as are the Buddhists, whose conditions of life were so hard that to be done with living seemed the supreme blessing. We are born to a land and an age that offers us fullness of life here, and to a religion that promises us something infinitely better for the life to come.

Mrs. Eddy is on record in disapprobation of

all anniversaries. She condemns them as encouraging the idea that there is a reality to material things. I am inclined to be more lenient. But the anniversary, more especially the birthday, should never be a time for mourning over what is past and done. Instead, it should be made a new starting place for the keenest appreciation of life, for the winning of the best that life has to give, and for a clearer consciousness as to just what life means, both in this world and the world to come. None of us is responsible for his first birthday. But each of us is responsible for the use he makes of the gift thus bestowed upon him.

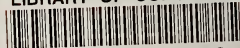


Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2007

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